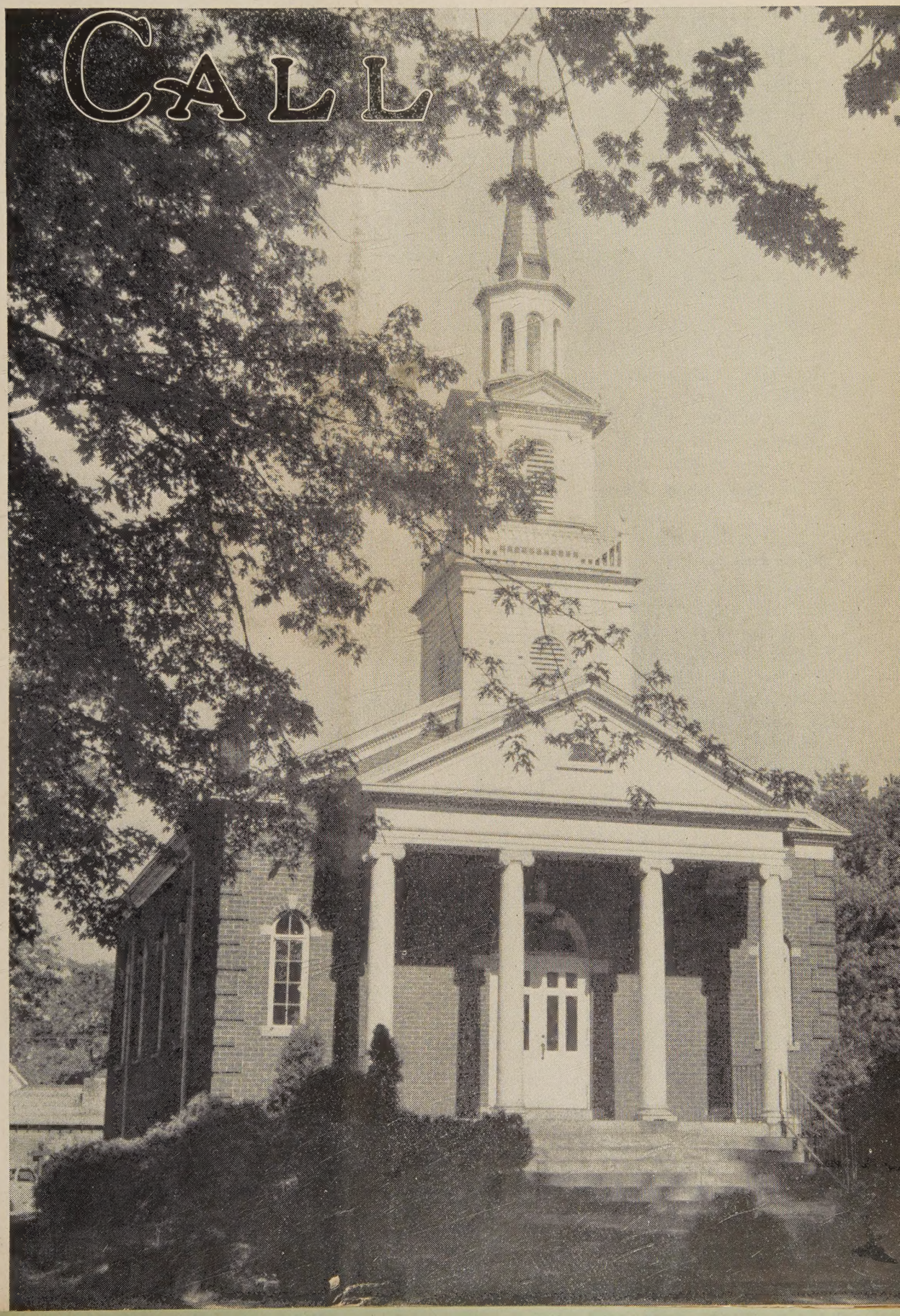
WORLD CALL



A New Order in the Church

TRUEBLOOD

Strength from the Hills

BECKER

Editorial Correspondence from Europe

OCTOBER
1947
Price 15 cents

World Call

VOL. XXIX OCTOBER, 1947 No. 9

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Circulation Corner

Left to right, Pablo Cotto, Puerto Rico, Mrs. Raymond Lyon, Buffalo, N. Y., Apolonio Melecio and Marcelino Pollock, Puerto Rico.

WORLD CALL'S list of subscribers from outside the United States and Canada was increased by the visit of nationals and fraternal delegates to the Buffalo conventions. Church members from Argentina, Scotland, Puerto Rico, and India came to the magazine's booth in convention hall and subscribed for the first time. One of these new subscribers is Pablo Cotto of Puerto Rico who is shown above giving his subscription to Mrs. Raymond Lyon, booth hostess, while his friends, Apolonio Melecio and Marcelino Pollock glance at a back issue of the magazine.

Other important new contacts for WORLD CALL in Negro churches were made at Buffalo through Emmett Dickson, national director of Negro work, and Mrs. R. H. Peoples, of the UCMS office in Indianapolis. As the reading habit spreads among the churches a better informed Discipleship is bound to result. The volunteer work of interested friends at the Buffalo conventions should have an effect of lasting value both for WORLD CALL and its new readers.

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Global Highlights

News of the World Through the Eyes of the Church

Sunday School Group Votes Change of Name

BIRMINGHAM, ENGLAND (RNS).—At the first postwar meeting of the World Council of the World's Sunday School Association, it was voted to change the name of the Association to the World Council of Christian Education. The name-changing resolution was submitted by the Board of Managers.

It was announced that the next World Sunday School Convention will be held in 1950 "somewhere in North America."

A motion picture studio, "as fine as any in the world," is being built in the London suburb of Elstree for the production of religious films, J. Arthur Rank, British film leader, announced at the meeting. He is chairman of the Association's visual aids committee.

Reports of Sunday school programs in many countries were presented to the four-day meeting. F. L. Knapp, general secretary, urged the Association to give "greater service to Eastern Orthodox churches" pointing out that this would prepare the way for a larger fellowship.

Among those attending the meeting was George Oliver Taylor, Indianapolis, executive secretary of religious education in The United Christian Missionary Society.

World Church Set As Mission Goal

WHITBY, ONT. (RNS).—The International Missionary Council, meeting here, set as its goal the emergence of a "World Church" in which the younger or mission-supported churches and the older or home-based bodies would function on a basis of equality.

Rev. Charles W. Ranson of London has been elected to the newly created post of general secretary of the Council, it was announced here. He will make his headquarters in New York City. Bishop James C. Baker of San Francisco was re-elected chairman of the Council.

A proposal looking toward closer relations between the International Missionary Council and the World Council of Churches was adopted. Final approval, however, must await similar action by the World Council at its first assembly, scheduled for Holland in 1948.

Council Comprises 116 Communions

NEW YORK CITY (RNS).—The World Council of Churches now comprises 116 communions in 36 countries, it was announced here by Dr. Henry Smith Leiper, associate secretary. He said 23 communions in 15 countries had joined the Council in the last six months, including six Orthodox groups.

Among the new members are the Associated Churches of Christ in New Zealand.

9,000 Veterans Study Theology

WASHINGTON, D. C. (RNS).—Almost 9,000 veterans who have enrolled in recent months in colleges, universities and other educational institutions under the "GI Bill of

Delegates Attending Sunday School Meeting

—*RNS Photo*

Among delegates to the meeting of the World Council of the World's Sunday School Association in Birmingham, England, was Sir Harold Mackintosh, president of the Association, shown seated at center. Samuel Catli, a Disciple of Christ from the Philippine Islands, is pictured at the extreme left. George Oliver Taylor of Indianapolis, executive secretary of religious education for The United Christian Missionary Society, was also present.

Our Cover

Each October several pages of "World Call" are used to emphasize the Local Church and its function. The cover photo shows one of the brotherhood's strikingly beautiful Town and Country churches, located at Nashville, not far from the entrance to Brown County, Indiana's famous wooded hills that will be so beautiful in a few weeks.

The architect of this lovely structure was the late A. A. Honeywell of Indianapolis. His daughter, Miss Evelyn Honeywell, serves on the editorial staff of "World Call."

But "World Call" has another significant reason to be proud of this month's cover picture. It was taken by Miss Louise Lomax, the National "World Call" Secretary, whose hobby is photography. Last year one of a series of pictures which she made at Jarvis Christian College in Texas appeared on a "World Call" cover. This year, as last, Miss Lomax turned her ability as a top-notch photographer to account of the magazine by serving as "World Call" photographer at the International and World Conventions; pictures which she made in Buffalo appeared in the September issue as well as this month's.

Active in Church

—*RNS Photo*

Members of the Japanese government, Junzo Sasamori, Minister without Portfolio, and Komakichi Matsuoka, Speaker of the House, participate above in hymn singing in a service in Tokyo sponsored by the United Church of Christ in Japan

Rights," are studying theology, the Veterans' Administration announced here.

The figure, 8,979, was obtained by sampling the records of 1,825,000 school-going veterans in educational institutions on last May 1, VA stated.

CWS Shipments Arrive in Okinawa

NEW YORK CITY (RNS).—Church World Service shipments to Okinawa, the first sent to that island by any relief organization, have arrived and are being distributed, according to the CWS director there. A total of 25,141 pounds of clothing, bedding and canned foods have been earmarked for needy leper orphans and dislocated persons on the island. Okinawa is the thirtieth country to which American Protestants send aid through Church World Service.

Relief for the people of India, now threatened by famine, has been pledged by CWS. The daily rice ration in South India is now eight ounces because of near-famine conditions.

Gratitude to American religious and other organizations for relief supplies sent to Japan through the Licensed Agencies for Relief in Asia was voiced recently in a resolution unanimously adopted by the Japanese House of Representatives.

German Good-Will Program Planned

NEW YORK CITY (RNS).—The National Conference of Christians and Jews has been invited by occupation authorities to aid in forming good-will councils of Protestants, Catholics and Jews in cities throughout the American occupation zone of Germany, it was disclosed here by Dr. Everett R. Clinchy, president of the inter-faith organization, on his return from an extended visit to Europe.

He termed the invitation "an extraordinary opportunity" to pro-

World Christian Youth Conference in Session at Oslo

—*RNS Photo*

This striking photo shows Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, addressing the Second World Conference of Christian Youth in Oslo, Norway. More than 1,000 young people and adult advisers were present for the sessions, including a number of Disciples of Christ.

mote the inter-faith, good-will program in Europe, and especially "to aid in re-educating the German people in the principles of democratic group relations."

Dr. Clinchy was co-chairman of the recent Emergency Conference on Anti-Semitism, sponsored by the new International Council of Christians and Jews at Seelisberg, Switzerland. One of the highlights of the conference was the election of Dr. Clinchy as president of the new International Council of Christians and Jews which will establish headquarters in Paris.

India to Stop Church Grants

CALCUTTA (RNS).—The India government has decided to halt all official grants for the upkeep of churches on Mar. 31, 1948. Meanwhile, all chaplains appointed by the British government to serve in India will be withdrawn by Dec. 31 of this year. Ninety chaplains are affected.

Japanese Turning To Christianity

TOKYO (RNS).—According to the newspaper, *Yomiuri*, here, 600,000 Bibles, donated by the American Bible Society, have been sold out and an additional 1,000,000 copies have been ordered from the United States. Orders for Bibles are being received daily, the paper stated, from schools, factories, and government offices.

"It is no longer worth while to fight Buddhism because Buddhists are showing a willingness to embrace Christianity," Toyohiko Kagawa, Japanese Christian leader, declared here before a group of Protestant missionaries. Farmers, he said, are learning that Christianity is interested in bettering all phases of their life. They are therefore turning away from Buddhism which stresses death, he declared.

"We used to beg young people to attend Bible classes; now they gladly pay for the privilege," he stated. Those persons attending Kagawa's lectures now pay an admission.

Church Council Sponsors Kindergarten Schools

SAN ANTONIO, TEX. (RNS).—Sponsored by the San Antonio Council of Churches, a city-wide movement has been launched for the establishment of nursery and kindergarten schools in Protestant churches here.

The schools will be part of the churches' over-all religious programs, according to Mrs. E. J. Briggs, Council chairman for children's work. The new movement will seek to attain the standards of the Association for Childhood Education, she declared.

Rural Program Is Planned for India

NEW YORK CITY (RNS).—American Protestant churches, through Church World Service, have contributed $30,000 to launch an extensive rural rehabilitation project in India, it was announced here. The project, called Technical Services, Inc., is being set up in Punjab province under the leadership of Christian churches in that area.

Ready for the Lord's Supper in Europe

—RNS Photo

Turned from clear wood by expert hands, goblets and plates like these are being sent in large numbers by the World Council of Churches from Geneva to refugee camps all over Europe for the bread and wine of the Lord's Supper

Things to Come

October

Oct. 1-31. Laboratory Projects in Visitation Evangelism.
Oct. 1-31. Protestant Press Month.
Oct. 1-31. Stewardship Education Month.
Oct. 1-31. World Order Regional Workshops and Local Institutes.
Oct. 5. World-Wide Communion and Crusade Sunday.
Oct. 7-9. West Virginia Convention, First Christian Church, Bluefield.
Oct. 12-19. Week of the Ministry.
Oct. 14-16. Kansas Convention, Garden City.
Oct. 16-17. Fortieth annual convention, American Mission to Lepers, New York City.
Oct. 19. Laymen's Sunday.
Oct. 20-21. Christian Unity Conference, The College of the Bible, Lexington, Ky.
Oct. 20-22. Arizona Convention, Tempe.
Oct. 20-31. Crusade Financial Promotion Conferences.
Oct. 23-24. Christian Unity Conference, Disciples Divinity House of The University of Chicago, Chicago.
Oct. 23-27. World Congress of Religions in Support of the United Nations, Boston.
Oct. 24-26. Manitoba Convention of Disciples of Christ.
Oct. 26. World Order Sunday.
Oct. 26. World Temperance Sunday.
Oct. 26-29. Iowa Convention, University Christian Church, Des Moines.
Oct. 26-Nov. 2. Christian Literature Week.
Oct. 27-29. Alabama Convention, Ensley Christian Church, Birmingham.
Oct. 27-31. Crusade Stewardship Set-Up Meetings.
Oct. 28-30. Virginia Convention, Hanover Avenue Christian Church, Richmond.
Oct. 31. Reformation Day.

November

Nov. 1-30. Every-Member Enlistment Month.
Nov. 2. Reformation Sunday.
Nov. 4-5. Christian Unity Conference, Brite College of the Bible, Texas Christian University, Fort Worth.
Nov. 4-6. National Convocation on the Town and Country Church, Rochester, N. Y.
Nov. 4-6. North Carolina Convention, Asheville.
Nov. 10-11. Christian Unity Conference, Union Avenue Christian Church, St. Louis, Mo.
Nov. 13-14. Christian Unity Conference, Phillips University, Enid, Okla.
Nov. 14-16. Mississippi Convention, West Point.
Nov. 16. Men and Missions Sunday.
Nov. 17-19. Georgia Convention, Waycross.
Nov. 18-20. New Mexico-Southwest Texas Convention, Deming, N. M.
Nov. 20-21. South Carolina Convention, Charleston.
Nov. 23. Thanksgiving Sunday.
Nov. 27. Thanksgiving Day.

WORLD CALL

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Realistic Optimism

THE name of Sumner Welles is one of the most highly respected names in American life. The former Undersecretary of State has proved to be right with respect to a large number of international questions on which his counsels have not been followed. He is at once a realist and a sane optimist.

On the eve of the second meeting of the General Assembly of the United Nations, Mr. Welles, as honorary president of the American Association for the United Nations, wrote a letter on the record and prospects and hopes for the United Nations. The letter is realistic in that it points out blunders of the past and dangers ahead. It is sanely optimistic in that it assumes that intelligence and good will can favorably influence the course of the future. From this letter we quote:

"The record of the past year is profoundly discouraging. We are today entering a most dangerous period. Recent events are already threatening to divide the world into two hostile camps. We ourselves have made damaging mistakes to the detriment of world peace through our tendency to 'bypass' the United Nations. The Soviet leaders have shown themselves to be pathologically suspicious as well as increasingly fearful of the military and economic strength of the West. By their most recent maneuvers they are doing irreparable damage to the vital interests of the Russian people as well as to those of the rest of the world."

Commenting upon the early hopes for the United Nations, Mr. Welles goes on to say:

"It was understood from the outset that the United Nations, as a universal organization, could not succeed unless Soviet-American cooperation could be achieved. Because issues have grown so sharp and tempers risen so high must we now scrap the last and best hope of peace on earth?"

Mr. Welles then points out that we are likely to solve the problem of peace only through patience, firmness and consistent good will. He adds:

"The choice confronting thinking men is not an all-powerful United Nations as against one with all of its present imperfections and weaknesses since neither the Russians nor our own country, in today's moral climate, would consent to the sacrifices in sovereignty implicit in the first case. The real choice is either today's United Nations or a strengthened and vitalized United Nations which grows and draws its strength from the tasks with which it is entrusted. Just as our own federal government grew great by a gradual assumption of responsibilities in ever wider fields, so can the United Nations grow in the world community."

The American Association for the United Nations, 45 East 65th Street, New York 21, N. Y., has prepared a report entitled, "Security Under the United Nations," recommending measures "within the framework of the present Charter, calculated to promote a growth in power of the international organization rather than increased friction between its members."

Church people had much to do with American acceptance of the United Nations. Church people have a responsibility to exhibit the faith and good will and patience required if the hopes humanity has placed in this instrument of world democracy are to be realized.

World-Wide Bible Reading

FOR the fourth year now the American Bible Society in cooperation with other Bible societies is sponsoring a World-wide Bible Reading period from Thanksgiving to Christmas. This observance is reported to have begun when a lonely young Marine on Guadalcanal wrote his mother asking that they join in a simultaneous daily reading of the Bible. Last year twenty different countries participated in this period of emphasis on the reading of the Scriptures.

According to the American Bible Society, twenty-four million Bibles are needed at once to "catch up" with the world shortage. Seven million Bibles are needed in Europe alone. Of this number it is reported that 5,000,000 are urgently needed in Germany, where there was no printing of the Bible for ten years. China and Japan are among the other countries where the need for Bibles and Gospel portions is particularly acute.

The World-wide Bible Reading period and Universal Bible Sunday on December 14 afford an opportunity to direct the attention of millions to the place of the Hebrew and Christian Scriptures in the world's life.

Correspondence from Europe

By GEORGE WALKER BUCKNER, JR.

EARLY in July, while participating in a conference on the campus of Lynchburg College, I received an invitation to join a group of Protestant editors and ministers on a visit to Yugoslavia as guests of the government of that country. The letter of invitation stated that full opportunity would be given for consultation with religious leaders of all faiths and asked for suggestions as to parts of the country which members of the party would particularly be interested in visiting, and for other possible preferences and suggestions.

Despite many difficulties which stood in the way of acceding to this proposal, consultation with associates and particularly with the WORLD CALL Publication Committee led to the conclusion that other plans should be set aside in order to permit me to accept the invitation. It was also the judgment of the WORLD CALL Publication Committee that while in Europe I should go to other centers to renew contacts made two years ago when I spent four months as a Special Representative of the World Council of Churches. Accordingly, I was gone for five weeks, with something over two weeks spent in Yugoslavia and a little under a week each in Czechoslovakia, Switzerland and England.

Three of the eight members of our party were editors. Another is a member of the staff of an influential church paper and designated to go in the place of the editor. One of the other ministers in the group had formerly been editor of a church journal. All of these, as well as other members of the party, had come to be increasingly suspicious of the flood of propaganda which came to their desks wholly critical of the relations of the government of Yugoslavia to the church and religion. They had seen this general "line" reflected in supposedly objective stories in certain sections of the daily press and of the Roman Catholic press in this country. At the same time they had as editors access to other sources of information which made it clear that these accounts of widespread suppression of religious worship could not be the whole truth. Rather naturally, this made them somewhat suspicious of much of the rest of this story which was being passed on to American readers. These facts contributed largely to the decision of the group to center their inquiries in the question as to the degree of religious liberty which exists in Yugoslavia.

Habitual readers of WORLD CALL can testify that this magazine has never engaged in any kind of anti-Roman Catholic fanaticism. If memory fails, then the records of the years will reveal that our pages have reflected a consistent and uncompromising opposition to the spirit of intolerance which expressed itself in the Ku Klux Klan. We have pointed out the fact that this kind of spirit is fostered by wars and thrives in post-war periods. And we have earnestly warned against the danger of permitting such groups to grow up in our midst again without protest.

But it is not easy to defend tolerance in such a way as to satisfy those who are political as well as religious Roman Catholics. An example is the hysteria with which the Roman press greeted the joint statement of the Foreign Missions Conference and the Federal Council in reply to the astounding charge of American Roman Catholic bishops that Protestant missionary work in Latin America was endangering the Good Neighbor policy. To claim for the Protestant church the kind of religious liberty Rome wants for itself in countries where it is in the minority was dubbed by Roman officials and the Roman press as an act of intolerance.

The outcry of the Roman Catholic press and some of its highly placed clergy over the visit of our group to Yugoslavia has followed this same general line. Anyone who dares to say that churches are open and that people worship in them in cities and villages in various parts of the country is put down as a liar, a knave and "anti-Catholic." A very interesting aspect of this situation is the degree to which some of the daily press follow the lead given them by the ecclesiastics. A friend who is now pastor of the National Presbyterian Church in Washington, and whom I met when he was senior chaplain of the Seventh American Army, sent me a clipping from a Boston paper with a headline across the front page telling of a noted bishop's intemperate attack on our group. The pastor's comment was: "I

Below at left is the Evangelical parish office in Zagreb where Pastor Edgar Popp (in dark suit) tells of his work among 5,000 Lutherans in Croatia. Mr. Popp stated he has given government aid for travel in visiting his scattered parishes.

The center picture is of the children's ward in the University of Zagreb hospital where 90 per cent of nurses are Roman Catholic nuns and where the chaplain is a Roman priest.

In the picture at the right is Steve Dedijer (left seated), Princeton graduate, former member of staff of "Newsweek" and U. S. veteran who accompanied the Protestant delegation throughout Yougoslavia. Seated at the right is Dr. Jean Nussbaum, Secretary General of the International Association for the Defense of Religious Freedom. Standing between these two is Dr. Phillips Elliott, pastor of First Presbyterian Church of Brooklyn and representative of the Presbyterian Tribune.

Above at the left is the altar in the private chapel of Archbishop Stepinac in Lepoclava prison where he said he celebrates the mass daily.

At the center worshipers are seen going to mass at a Roman Catholic church in Slovenia, one of the republics of Yugoslavia. Protestant editors and pastors were in scores of churches of various faiths in four of the six republics.

At the right in the pulpit of the Lutheran church in Zagreb are seen the pastor, Edgar Popp, and Dr. Samuel Trexler, former moderator of the New York Synod of the United Lutheran Church. The Zagreb church has a membership of about 1,000.

know of no other American city where the real news of the world could be subordinated on the front page of the newspapers to the 'opinions' of a Roman Catholic prelate.''

A Roman Catholic paper printed in Cleveland addressed an open letter to our party just before we left for Yugoslavia. It set forth certain things we might investigate while in that country. Among the suggestions was that we should ask to see Archbishop Stepinac who was serving a 16-year sentence for collaboration with the Nazi's puppet government. The paper stated that, according to its ''best information,'' Stepinac was ''slowly starving on an inadequate diet.''

Obviously, we did not propose to have our itinerary determined wholly by this or any other Roman paper. Nevertheless, we agreed at the outset that here was one definite charge which was being made rather generally and which we should like to investigate. We asked the government to permit us to see Stepinac and report our findings. This request, like every other request we made, was granted.

Sitting in the warden's office in Lepoclava Prison, we feared at first that our mission had failed, for the Archbishop sent word that inasmuch as we were Protestants he did not wish to see us and that he had nothing to say. A second request brought the same response. A third inquiry met with the reply that we could visit him in his room.

Evidently, Stepinac thought we wanted to ask about his trial or to inquire as to his opinions on other matters. When he learned that we simply wished to ask as to the conditions of his imprisonment and his health he said that we might speak to him in Italian, German or French. We addressed our questions to him in French and then in German through members of our own party, Dr. Jean Nussbaum of Paris and Dr. Samuel Trexler, former moderator of the United Lutheran Synod of New York.

In answer to direct questions Stepinac stated that his food was good and that he had been blessed with good health during the entire time of his imprisonment. Dr. Nussbaum, a Swiss citizen living in Paris, who had joined our party, explained that he was Secretary General of the International Association for the Defense of Religious Liberty. He said that in that capacity he wished to inquire as to whether the archbishop was free to practice his religion and if he had religious books.

Stepinac replied that he had the Bible in Latin and Croatian and that he had other religious books. He added that he celebrated the mass each day in his private chapel and that this had been his chief consolation during his imprisonment.

Stepinac was not in a cell block but in a room about fourteen or fifteen feet square which has two windows and is furnished with a bed, chair and table. On the table was a portable typewriter at which the prisoner was at work when we interrupted him. His hard labor consists of translating documents from French to Croatian. The warden explained that all prisoners are assigned work for which they are best prepared. Next to Stepinac's room is his private chapel.

In my opinion the Yugoslav government has taken special pains to protect itself against any outside charge that it has mistreated Stepinac and is really giving him preferred treatment.

I cannot state too strongly my appreciation for the manner in which the Yugoslav government accorded us freedom in our inquiries. They helped us but did not direct us and never tried to keep us from our many contacts with individuals we wished to see.

We traveled through four of the six republics of federal Yugoslavia. In cities and in country villages we found churches open and services held regularly.

(*Continued on page* 19.)

A New Order in the Church

By D. ELTON TRUEBLOOD*

Dr. Trueblood

OUR paramount task is to apply creative imagination to the formation of effective, redemptive societies in our time. To do so we must observe and we must dream, and we must do both at the same time. We must analyze former experiments in creative Christian fellowship and, in many cases, we must conduct our own modest experiments. We note that the tide of spirit and life has been much higher in some centuries and in some situations than it has been in others. Why is this? What makes a creative fellowship so different from others which may be far larger and more grand? What were the principles which made the fellowships at Philippi and Corinth and Ephesus so powerful? What was it that Ignatius Loyola included in his societies that made them so different in effectiveness from other societies of his time? What was the secret of the little bands of changed men nourished by John Wesley in Bristol and other cities? If these should appear, upon analysis, to have some factors in common, in spite of diversity of setting and leadership, such factors would deserve to be studied with unusual care. We must do the same in regard to the fresh movements of our own time, never allowing unconventionality to blind us to reality.

The major danger is not the danger that we shall fail to appreciate past models, but that we shall lack the courage to be sufficiently bold in our creative dreaming. Our tendency is to be as unimaginative as were the early designers of automobiles, who could not realize that they were dealing with something more than buggies, and accordingly employed the familiar dashboard, including even the whipsocket in extreme instances. It is so much easier just to go through the familiar motions, but that is the sure recipe for failure.

In this connection we can learn from a parable provided by a modern industrial process. In one of the leading chemical plants of the world the laboratory scientists have decided that they must do something truly radical about the production of film. The industry has been making small, annual improvements in the making of film for many years, but now the research scientists have decided that this is not good enough. They believe that, so long as they make small improvements, they may be missing something fundamental. Accordingly, their present procedure is to go back to the original reaction and try deliberately to forget what was done last year or the year before that. They believe that, by going back to the original chemical reaction and using disciplined imagination as though entering on the quest for the first time, they may be able to make some revolutionary discoveries.

What we require is the same courage in trying to see what a church might be. Fortunately we know something about the original reaction; amazing things might occur to us if we could view it afresh. We should not then despise our fathers or our father's fathers, but we should seek to get as close as possible to the reality of which their particular societies were distant reflections. Of course neither we nor the chemists can succeed wholly in going behind accepted procedures, but it is nevertheless worth while to try. *Columbus did not succeed in reaching China, but he found America.*

THERE will be some chance of our success if we consciously foster the habit of adventure. When we think about the matter carefully, we begin to realize that this is the only rational way to live. Our world must have in it millions of glorious possibilities which we have not realized. The Lord has more truth to break forth from his holy Word. That significant advances in every line of human achievement are possible we cannot doubt, especially when we observe the surprising bursts that have already occurred in our history. But by the same token, we can go backward, and there have been some surprising reversals in recent times. The one thing we cannot do is to stand still. Those who suppose they have reached perfection, and then seek to maintain it, always discover in time that they have lost it. In one of the most exciting passages in his philosophical writing, Professor Whitehead has put this conclusion on a sound metaphysical basis, so that it is more than a mere opinion. "Advance or decadence," he says, "are the only choices offered to mankind. The pure conservative is fighting against the essence of the universe."[1]

Whatever else may be the character of the redemptive society which the crisis of our time demands, it is at least clear that the society must make the habit of adventure central to its life. If this were done, vast changes might come quickly. Just as Wesley's class meetings were markedly different from what had been seen before in the religious life of England, so we may need to produce fellowships markedly different from what has been seen before in the religious life of America. It may be that the church of tomorrow will be as different from the church of today as a modern transport plane is different from the little machine the Wright brothers flew at Kitty Hawk. It should not be forgotten that the Christian religion began as such an adventure in fellowship, often meeting in synagogues, but introducing real novelty into the association, as the needs of the members became clear. One important innovation was the regular communal meal, with the use of ordinary food. It would not be false to say that their central room was a dining room. It

*Dr. Trueblood is a professor in Earlham College, Richmond, Ind. This essay will appear as part of a new book by Professor Trueblood to be published by Harper & Bros. in February, 1948, under the title, *Alternative to Futility*. It represents a lecture given at the Disciples of Christ Convention at Lake Winona in June of this year.

[1] *Adventures of Ideas*, P. 354.

is conceivable that ours should be the same. In any case, those who break bread together have a basis of genuine fellowship, and the sad fact is that this is what so many organizations now lack. The plan of the chapel, which will be the dominant feature of the Kirkridge Community in the Pennsylvania mountains, is that of a building constructed entirely about a huge, centrally located and rough-hewn communion table.

WE MUST rid our minds of most current conceptions about what a church should be in order to try to see what the real needs of men are. Perhaps there ought not to be any distinction at all between clergy and laity; perhaps the life of the church could function better without the ownership of buildings or any property. Many of the early Christian groups met in homes and several met in caves, while some of the seventeenth-century Quaker meetings were held in prison. Perhaps real membership should be rigorously restricted to the deeply convinced; perhaps the normal unit should be the small cell rather than the large gathering. Many churches would be ten times as influential if their membership were half as great.

This list of suggestions could be enlarged. It *will* be enlarged by any group of people who try to put into this question the same bold thinking that our best scientists have already put into the questions which they have been so successful in answering.

We do not know what the church of the future ought to be, but we can be reasonably sure that it ought to be very different from the church as we know it today. "If something radical is to happen to society," says Dr. Oldham, "something radical must happen to the church." We are due for great changes and we must not resist them. Far from that, we must help to produce them.

IT IS good to see the evidence that Christians are already at work in this task of creative dreaming on the question of what a truly redemptive fellowship might be. New movements have been started already, both within the churches and outside them. For the most part, however, the people in these movements are separated from those in other and similar movements, with little sense of sharing in a world-wide enterprise. Some are lonely thinkers, almost unaware that others have had their same impatience with what is offered and the same high vision of what might be accomplished. Others are unaware of similar experiments which have occurred in the past, experiments from which they might learn in planning their contemporary efforts. Success will not come except as we help each other.

It is instructive to note that many of the most encouraging experiments in the past have been, not new churches, but new orders within the church. It has been part of the genius of the Roman Catholic church to include new life, within the general framework of the church, by the formation of various orders. The well-known ones, such as the Dominican, the Franciscan and the Jesuit, have differed markedly from one another, but all have essentially the same relationship to the church as a whole in that they are orders within it. This helps them to make a *reformation within* rather than a *reformation from*. There seems to be no good reason why an adventurous Christianity might not follow this same policy outside the Catholic body. This has already been done, in part, in the formation of several societies such as Christian Endeavor, the Y. W. C. A., the Student Volunteer Movement, the Intervarsity Christian Fellowship, and many more. All of these are horizontal in that they cut across all denominational lines and seek to make their members *loyal to* their churches rather than *divided from* their churches. All seek, in some sense or other, to be orders within the church universal. It is unfortunate that some societies which begin with this high conception end dismally by becoming sects.

IT IS one of the most encouraging aspects of our time that there is already a stirring of the imagination with the introduction of orders or quasi-orders. Some involve dangerous tendencies, and each may be inadequate, but this is the way new life comes. Most vital movements seem dangerous and queer when they begin. The early Christians did not always commend themselves to their neighbors, partly because they included, as any vigorous movement does, some of the lunatic fringe. Francis of Assisi and the radical men about him certainly constituted a thorn in the flesh for their respectable neighbors. It is one of the merits of Bernard Shaw's play, *St. Joan,* that he has reminded us how difficult it is to have live saints as associates and how much more comfortable it is to revere them long after they are dead. Present-day Quakers are highly honored all over the world, regardless of differences of faith, but it was not always so. Some of the seventeenth-century Quakers were so obstreperous that we can understand why they were persecuted and even hanged, though we cannot condone the persecution. It was likewise a sin to burn Servetus, but it is obvious that he asked for it. Modern Methodists are highly respectable citizens, but in the eighteenth century even Bishop Butler considered John Wesley a dangerous radical.

In view of this experience we must not look for perfection in new orders, but rather for vigor and adventure, in the hope that wisdom may come and that it may come without destroying the vigor. Among the most interesting of new societies which involve something of the character of orders within the church universal, are Alcoholics Anonymous, The League of the Kingdom, The New Life Movement, and the Wider Quaker Fellowship. Common to many of these is the idea that life is best fostered by the formation of small cells, each with a life of its own, which can unite to form larger bodies as the cells of the physical body unite. Growth comes, all agree, by cell division.

IF WE are ecumenical Christians, all such experience, from whatever quarter, is relevant to our undertaking. We cannot be loyal to adventurous movements in the past by copying precisely from their procedure; the only way in which we can be loyal to an adventurous movement is by going beyond it in being adventurous ourselves. The essential experiment we need to make in our day is an experiment in radical Christianity. *The redemptive society we need is an order within the church universal, devoted to the recovery and fulfilment of radical Christianity.*

How It Looks Today

Observations of a Missionary Returning to Japan

By KENNETH C. HENDRICKS*

THE Japanese are a marvelously adaptable, resilient people. In the larger cities they live among wide ruins, out of which they are pluckily building their homes and shops anew "with worn-out tools." The seething fervor of reconstruction in Tokyo, in Osaka, Nagoya, and elsewhere, is strangely suggestive of the commendable industry of an ant-colony that has been violently bereft of its usual haunts. Everywhere people are carrying materials to and fro—on all hands is the sound of construction. For lack of proper building materials there is a pathetically desperate resort to scraps of anything and everything that can be stuck together in some semblance of a shelter—flattened tin cans, cardboard, stones, brickbats, gunnysacks, and whatnot.

In the realm of the human spirit, also, these people live among wide ruin. Old beliefs have been proved false, time-honored customs have come to look inadequate and silly; the strut and pomp of brazen officials who once held the populace in awe are seen no more. The police of today have no long sword-scabbards clanking at their sides, nor do they wear an air of haughtiness. One of their higher-ranking men confided to me, "Things are entirely different with us now. We have learned that we are servants of the people, and we are definitely studying ways in which we can help folk get along better in every way." Yes, the Japanese live among the ruins of old artificial ways and taboos, free to build something more natural, more spontaneously human; and, though somewhat bewildered by the suddenness and vastness of their opportunity, striving to build something new and better in the way of dwellings for the human spirit, yet not quite knowing where to get the needful materials. That is why missionaries are coming back to Japan and being heartily welcomed, and new ones are being recruited. They can help furnish just such materials in this time of urgent need.

It can truthfully be said that it was never easier to interest the Japanese people in the Christian message. There is an abundant harvest more than ready for reaping and in great danger of spoiling in the field for lack of sufficient harvesters. This does not exactly imply that every church is surrounded by a huge throng struggling to gain admittance. There are many things besides religion on the Japanese mind today, not least of which is the haunting fear of impending hunger and want, and, with millions, the actual distress of extreme poverty and undernourishment endured already for months and years. With many there is the preoccupation of political excitement, now that every man, under the new constitution, is a sovereign citizen with an all-powerful ballot in his hand.

But, with all of these, and many other secular interests and distractions, there is nonetheless a widespread and pronounced receptivity to spiritual teaching, particularly Christianity. This is most evident in the rural districts. Evangelists who combine conviction and ability are meeting with overwhelming response. Even the remarkable and justly famous Kagawa is continually amazed at the almost multitudinous decisions which accompany his "protracted meetings" all over the country. In Tokyo there is a crowded house every Saturday evening in a large hall where is held the "Tokyo Gospel Hour," under the leadership of consecrated G.I.'s including some American-born Japanese soldiers, of whom there are many in the Occupation Army. The service is conducted bi-lingually, in the singing, prayers, announcements, etc., but for the most part the sermons are given in Japanese, by either missionary or Japanese guest speakers.

Since returning to Japan in January the writer has traveled many hundreds of miles, visiting and bearing witness both in public address and personal conference in the various places where his own Mission has had work through the years, including the metropolis of Osaka, to the west of Tokyo, and some of the main towns and cities of the North. A brief recital of some of his observations and experiences in these tours of inspection and evangelism may help to illustrate Japan's great increase of interest in the faith of our fathers.

Flowering cherry trees enhance the beauty of the campus at the Margaret K. Long Girls' School, Tokyo, Japan

*Mr. and Mrs. Hendricks returned to Japan as missionaries with The United Christian Missionary Society in January, 1947, after a 15-year furlough.

K. C. Hendricks addresses teachers of Akita, Japan, public schools on "Christianity and Democratic Ideals." Pastor Y. Shionoya, seated (facing audience), presided

In Osaka, where the larger of two sister-churches of the Disciples of Christ was totally wiped out, so far as its physical plant was concerned, and where there has been no pastor available for many months in either congregation, the lay members who were left as survivors of the war's drastic toll have united in one congregation, using the undestroyed building, and are carrying on regular services which attract a rapidly increasing number of non-Christians, both children and adults.

On a northern trip, occupying almost a week, there was a welcome meeting and evangelistic service—in some cases more than one service—at each place visited, and everywhere there was a "full house." After the preaching service at Fukushima, the first place of call, the large group of young people stayed on for a fellowship gathering over the teacups, and intense interest was shown by the numerous questions asked the speaker. Pastor G. Tada of this church holds a weekly training class for Christian workers, a very recent development. He has also been active of late traveling throughout the entire prefecture, lecturing at schools and elsewhere on the meaning of Christian democracy.

Leaving Fukushima behind, in the lower lands of the Pacific slope, we presently found ourselves in the deep snow country of the mountain range that forms the "backbone" of this main island of Honshu. At Shinjo, where we stopped for the second night's meeting, the snow was still so deep in the streets of the town, in mid-March, that on the way to the little church-house we at times were walking with our feet on a level with the eaves of the houses, fully ten or twelve feet above the ground. Two services were held here at Shinjo, where young Pastor Ito, a home-town boy, holds the affection of the neighborhood: one service that evening, for adults, another the following day for children, who literally overflowed the place.

At Honjo a crowd of almost five hundred gathered in the town hall. The rapt attention of the entire audience of children, students, housewives teachers, farmers, shopkeepers, and others, for at least forty-five minutes, was most gratifying. One of the persons in attendance was a young schoolteacher who had studied the Bible with the writer some sixteen years before, and had won many people to Christ during the ensuing years. He had walked about ten miles through a blizzard in order to be present. In a fireside chat at the parsonage, following the meeting, he pled for a rapid increase of Christian workers, saying that if Christian forces did not seize the present great opportunity and capture the heart of rural Japan, there was real danger that the communist movement would do so. In fact, Japanese communist agitators and organizers are already, said he, making alarming inroads into the ranks of country school teachers, and are very influential even within the normal schools where these teachers are developed.

In Tokyo there are many rare opportunities for personal witness to the power of Christ in a time of crisis. This is true not only of the daily contacts with 1,700 students of the two Disciples schools here at Takinogawa, the Sei Gakuin (Boys' School), and the Joshi Sei Gakuin (Margaret K. Long Girls' School), but of innumerable other contacts as well. One illustration will suffice. There came, recently, to our door (and the back door at that) a man who had seen service in the Japanese Navy, having been, he said, chief staff officer in the Philippines. He had studied in Sei Gakuin years ago, and had been much influenced by Mr. and Mrs. T. A. Young, at that time teacher-missionaries in Tokyo. The thirteenth chapter of First Corinthians, taught him by Mrs. Young, had somehow stuck in his mind all these years, and he had now come not only to ask about the Youngs, but also to inquire further about how he could find the way to become a true follower of Christ. He left with a New Testament in his hand and a new light in his eyes, and said he would be back again without fail to see this thing through. We trust that millions, like this ex-officer, will in the next few years be able to find, in the way of Christ, what they have not been able to discover elsewhere, either in human victory or in human defeat; namely, the divinely given "victory that overcomes the world."

An election day scene in the new Japan

A Christian World or None

By OLIVER READ WHITLEY*

I WAS not present at the conferences during which A Crusade for a Christian World of Disciples of Christ was planned, but I have the feeling that one of the ideas behind it was the solemn reflection that we must crusade for a Christian world or there will be no world at all. Recent pronouncements of the very men who were mainly instrumental in giving us the atomic age should have awakened us to careful and vigorous thought and action. They re-asserted their warning to the effect that there is no defense for the atomic bomb, and none can be expected; and they repeated their cry that we need a world government before it is too late. The atomic scientists give us, at most, eight years.

In view of the fact that no way out of this situation can be found except one which completely disrupts and rearranges all our traditional ways of looking at things, it behooves us to look upon A Crusade for a Christian World with a deep seriousness; we must see it as one of the crucial periods in the history of the church, and not simply as a drive to increase church membership. Actually, little matters except finding a workable way to enable the peoples of all nations to live at peace. To my mind this reduces things to a common denominator which can be stated very simply—either a Christian world, or none!

We expect to spend millions of dollars on military aid to Greece and Turkey, and perhaps on universal military training, but we are reluctant to let go of any funds to advance the cause of world government. Any steps toward the one thing which can save us, namely, a world government based upon Christian principles, are taken haltingly and with isolationist bugaboos in many of our minds. One cannot be sure what game is being played by the Russians, nor where the Truman Doctrine and the Marshall Plan will lead us. This, however, is certain. If the end of this game is a horrible atomic war, nobody will be the victor. Personally, I am frightened and confused, but I am also hopeful, hopeful that the stark terror and fear that grip us may be the creative source of the power to turn things around while there is yet time. That is why A Crusade for a Christian World seems so important.

A World to Win

A Crusade for a Christian World means, first of all, to borrow a phrase from Upton Sinclair, *a world to win.* It was reported that in 1876 Thomas Huxley visited America to make an address at Johns Hopkins University. During his speech he said, "I cannot say that I am in the slightest degree impressed by your bigness or your material resources, as such. Size is not grandeur; territory does not make a nation. The great issue is . . . what are you going to do with all these things?" It is 1947 now, but that question is still with us. Huxley was wondering then, as we Christians ought to be wondering now, what we will do in the end with this power which is ours.

Until the atomic bomb was dropped on Hiroshima, our scientists asked only that they be left alone in their laboratories, with sufficient tools and materials for research. They were not, they said, politicians; they were scientists, interested only in finding out the truth about the workings of nature. After Hiroshima, many of them came charging out of the laboratories, with a look of conscious dread on their faces.

The scientists' warning, and their public appeal to the collective conscience of the world, makes one fact clear. We have concentrated too steadily, and with a too-willing faith, upon science and the exploitation of natural resources possible in modern society; the result is that our understanding of moral and spiritual matters is dulled to ineffectiveness or regarded as an irrelevancy in which only arm-chair idealists and starry-eyed preachers could be interested. Well, it isn't so! God help us if the politicians and businessmen don't find it out soon, as the scientists already have.

The Christian, living in an atomic age, must be a citizen of still another world. It must be a world which he sees as the handiwork of God, a world which has been given to man on a *conditional,* and not a *permanent* lease. Our sojourn here is conditional because it can last only as long as we behave ourselves. The atomic bomb has made this clear, if the story of Adam and Eve did not. As we move closer to an abyss of atomic destruction it becomes all the more apparent that we must have a Christian world or none.

A Gospel to Preach

If the Crusade means a world to win, it means also *a gospel to preach.* One night back in 1844, there was an abolitionist meeting held in Salem, Ohio. Frederick Douglas, the fugitive slave, was telling the story of the wrongs done his people, and of their sorrow and suffering. A note of tragic melancholia, of deep despair crept into his voice. Suddenly he was interrupted by a voice from the gallery; it was Sojourner Truth, crying out, "Frederick, *is God dead?*"

It is the business of Christians to bring home to themselves and to the world that God is *not* dead. There is a judgment, a reckoning, in history against which not even the most powerful nation on earth has an appeal. This is a moral universe in which we live. Nations cannot break the moral law and in the end come through unscathed. We live in a world where, no matter what our pretensions to righteousness may be, our actions as people and nations are being judged by the law of love revealed in Jesus Christ. We cannot talk about the "prince of peace" and how we love him, and at the same time serve the god of Mars. The "evangelization of the world in this generation"

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and the stock-piling of atomic weapons do not mix. Sooner or later one of these processes will shut out the other. Which one it will be is the only really important issue of our times.

There is a power in Christianity, a power so great that in the first century it turned the world upside down. To recapture that power is the urgent imperative of A Crusade for a Christian World.

A Love to Show Forth

Finally, the Crusade for a Christian World means for us *a love to show forth.* We have a love to show forth; it is the love of God, who was in Christ reconciling the world unto himself; it is the love of God's redemptive grace, which tells us that God is not only a judge in history, but a redeemer and liberator as well; it is a love which can save the world if those who know it care enough to let the rest of the world see it and feel it. The love of God has only our poor hands through which to do its work, and the guilt will be heavy upon us if that love does not manifest itself with strength and power.

An undertaking so vast and important as A Crusade for a Christian world needs every Christian, no matter what his abilities and resources. We are dealing, not with a campaign to get money, but with the very future of the human race. *You are needed!*

For Meditation

ONE of the Greek philosophers insisted that to know the right is to do it. On the basis of that idea education thought of in terms of the increase in knowledge and in facts is the crucial answer to social chaos. It suggests that men behave as they do in any given circumstance because they are ignorant of the facts. Get the facts, inform thyself concerning them, and it will follow directly that a change in attitude will be in evidence.

Various organizations have arisen which take what is called the educational approach to social change. Many people are devoting their time and energy to the dissemination of facts and information. The assumption is that to *know* is to *do.* But this is a half-truth because it does not take into account the total basis of fact alone. Have you ever heard a person say, "I know the facts but I cannot make up my mind to do anything about them." Or, "I know I ought not to feel as I do about him; it doesn't make sense, but I do feel that way."

What is needed is not more information but an *aroused* will. The facts need to be charged with *concern,* with emotion. Knowledge must be shot through with dynamics, urgency and zeal. To know and to feel is to do. As long as my knowledge is untouched by concern I have no stake in what the knowledge reveals. It is to hide behind facts rather than to use them as tools in the hands of my concern.

—Howard Thurman.

San Francisco, California.

WORLD CALL

ARE the armed forces—specifically, the Army and the Navy—exercising an unwholesome influence over scientific research in the United States through financial grants to educational institutions and thereby interfering with the freedom of the scientists?

Military Grants to Science

On one point all agree; namely, that the Army and the Navy are today the largest supporters of scientific research. Unofficial estimates put the Army's contribution at $70,000,000 in 1946, with the Navy contributing something like $20,000,000. This compares with $30,000,000 available for scientific research in all the universities of the country in 1940.

Some Say Yes and Some Say No

Beyond agreeing that scientists have more money to work with than ever before and that these funds are provided by the armed forces, scientists do not see eye to eye on the subject of subsidies from the military. The matter was brought to a head in the August issue of the "Bulletin of the Atomic Scientists," which reproduced an article from the "American Scholar," written by Dr. Louis R. Ridenour, dean of the graduate school of the University of Illinois and during the war assistant director of the Radiation Laboratory of Massachusetts Institute of Technology.

Dr. Ridenour discounts the likelihood of military interference with scientific research. He says that military and naval men have an honest and enlightened belief in the importance of fundamental science, not only to war, but to every activity of technological civilization. They also came to have a respect for scientists as wartime weapon designers and feel that, in the absence of any civilian governmental provision for aiding science, their contributions are important. Dr. Ridenour suggests that any scientist who feels that he is being controlled need only to refuse the grant, a fact which some of his colleagues point out they are not free to do if their institutions accept them. Dr. Ridenour is supported in his contentions by several scientists who, in the main, support his thesis.

On the other side, however, stand some of the most eminent scientists in the United States. Albert Einstein insists that if public funds are to be used for scientific research, their distribution should not be entrusted to the military, whose concepts in two World Wars have become more and more that of "naked power." Dr. Philip Morrison, of Cornell, declares that science should be kept free to share its discoveries with all the world. Aldous Huxley urges that science, instead of searching for more deadly weapons, institute research for peace. Dr. Norbert Wiener, of M.I.T., who refused scientific information to a fellow scientist employed by an airplane company because the information was to be used for war purposes, insists that whenever an important scientific discovery is made the armed forces clamp down a secrecy classification "before I could say Vannevar Bush."

This ferment among the scientists, this concern for scientific freedom, this questioning about morals and ethics, is needed in the United States just now. In the words of the International Convention of Disciples of Christ, the military should be restricted to their proper function of national defense under civilian direction.

The Church and the Student

By PAUL G. WASSENICH*

IF THE world is to be saved, students must be saved! Students are the thought and action leaders of tomorrow! When John R. Mott and others set in motion the Student Volunteer Movement they realized that the students of any generation hold the keys to the spiritual destiny of that and the ensuing generation. Some men and women achieve leadership without college education, but they are few. Even they, due to the dominance of college-trained men, have their philosophies shaped by the colleges and universities indirectly. Especially do those who succeed in law, engineering, the ministry, medicine and social work represent college background.

The Disciples of Christ have nearly overlooked this fact. We have had a twofold approach to students. We might call it merely a one and one-half fold approach! First, we have established some splendid Christian universities and colleges such as Transylvania, Bethany, Hiram, Drake, Phillips, Texas Christian University, Chapman and others. Second, the "one-half" aspect of our program has been the establishment of Bible chairs at state universities. I say this is only a halfway approach because we haven't gone far enough with it and haven't enthusiastically sustained, continued and broadened it through the years. About forty years ago we had four of these chairs and today we still have only four. They are at Michigan, Kansas, Texas, and Virginia Universities. With the exception of the one at Ann Arbor, they exist primarily to offer courses in Bible for university credit. At Michigan, the program has been broadened to interpret religion to college men and women in an extra-curricular program.

In a few places we have established significant Christian churches near university campuses. In a very few places we have employed student workers, very often only on a part-time basis and with little training for their jobs. A part of the time we have had no full-time national director whose job it was to keep the church people alert to the thousands of students in state and city universities. Two years ago John E. McCaw, a very able and indefatigable person, was called to the job of National Student Work Director, in the department of religious education of The United Christian Missionary Society.

CHRISTIANS have been aware for some time that thousands of young people—more than fifty per cent of all students who get a higher education—get that education in state or municipally supported colleges. It is estimated that there are some 30,000 unreached Disciple students in institutions of higher learning in America. Think what a terrible waste of potential spiritual power that is!

Recently at the University of Texas, a social invitation was sent by mail to the four hundred Disciple students attending the university this summer. (In the long term there were 849). Among the replies was one which said: "Free beer and we will come!" It was signed, "Mrs. Akin's girls."

I suppose this isn't very serious. It was sent probably by some boys in a frivolous moment. But, in a way, it symbolizes the flippant and disinterested attitude of a great many of the 30,000 unreached students who list the Disciples of Christ as their church. Did they get this attitude from their families back home? While in the army? After arriving at college? Did the home church fail to reach them with Christian education after it baptized them? Perhaps the answers are as numerous as the individuals. Generalization is practically impossible. The fact is that we do have many with these attitudes of flippant unconcern toward the church. Now is the time, while they are in college and shaping their life philosophies, to make an impact on them. But the Christian church is merely playing at the task of financing a staff and buildings to make such an impact.

THE primary aim of student work is not to create ministers only. We are interested in developing churchmen too! That is, we hope to develop lay leaders. We need to train the minds and touch the hearts of those who will make strong lay leaders *soon*. The scientists, businessmen, lawyers and others who lead the next generation must have a religious understanding of their relations to the atom, to natural resources,

(*Continued on page* 22.)

These students, members of the Disciples Student Fellowship of the University of Michigan, enjoy tea in the Student Center

*Mr. Wassenich is director of the Texas Bible Chair, University of Texas, Austin. This article is one of a series written especially for laymen in connection with their study themes for the year.

Strength from the Hills

By EDWIN L. BECKER*

—*Photo from Three Lions*

THE population reservoir of America lies in the Appalachian Mountains of the South known as the southern highlands. The dams holding back this reservoir were suddenly lowered during the war, and out of these mountains and hills flowed streams of humanity in every direction to industrial centers. They inundated housing facilities and swamped the educational and cultural institutions of the cities into which they went. These southern highlands, furthermore, form a reservoir of Protestant population. It is unto these hills that the Protestant church in America must be turning its cooperative eyes, for out of them will come a considerable part of its strength and power in future generations.

There are two good reasons why responsible cooperative churches must be concerned about the peoples of the southern hills and mountains. The first is related to the rapidly developing industrial life of the Tennessee Valley and the surrounding area. It is apparent already that unless the churches there are supplied with better leadership, and soon, there will emerge a mature and entrenched social and economic life that will have no spiritual or moral foundations adequate to guide and control it. A second and more obvious reason is that thousands of youth and adults come out of this region every year whose only religious experience has been in the primitive, emotionalized, annual revival. They are thereby fitted to find their only spiritual residence in store-front missions and the religious sects and cults of the city.

ON THE edge of this highland rim, lying northeast of Livingston, Tennessee, is the Dale Hollow Larger Parish, a project in interdenominational cooperation which is seeking to bring a new type of religious leadership to the people of more than fifteen congregations. This larger parish represents an attempt of Presbyterians, Methodists and Disciples of Christ to minister to the religious needs of a large mountain population in a cooperative manner. The aim of this larger parish program is to build up the life of the churches until out of them may come activities which will serve the total life of these people. The parish takes its name from the Dale Hollow Reservoir, a large body of water which lies near the center of the area.

The Disciples of Christ and Presbyterians have done mission work in this region for many years, both communions beginning with a program to meet the educational needs of the people. The Presbyterians operated Alpine, a school nine miles from Livingston. It was closed several years ago when the needs for a high school appeared to be adequately cared for by the Disciples of Christ Livingston Academy.

Livingston, first started by the Christian Woman's Board of Missions in 1909, remained a missionary project of the Disciples of Christ until this year when it was sold to Overton County to be administered as a part of the public school system of that county. The Academy served faithfully and creatively until the time came when the county was ready and willing to undertake the responsibility for its own educational institutions. The school will continue to have an elective course in Bible taught by the minister of the Livingston church.

EVEN before the sale of Livingston Academy it had become clear that a new type of program was needed in the area. The Presbyterian board already had faced the need for change by developing their extensive property and equipment at Alpine into a rural reconstruction center. The Methodists were concerned about a church program in the area which would minister to the needs of their people. Altogether there were seventeen churches and preaching points in the area of the larger parish; and because nine of these were the responsibility of the Disciples of Christ, The United Christian Missionary Society projected a new program in the area in cooperation with the Dale Hollow Larger Parish.

The project centers in a program for four of the congregations now in the larger parish: Midway, Bolestown, Bethsaida, and Millers Chapel. The first are well-established churches with attractive buildings. They have been ministered to in recent years by Curtis Holt, a Christian minister who serves as principal of the Byrdstown High School as well as preacher and pastor for several mountain congregations. Bethsaida is a schoolhouse congregation. Millers Chapel is a beautiful stone church built by the Presbyterians several years ago.

A recent census of the neighborhood revealed that

*National director of town and country church in the department of home missions of The United Christian Missionary Society.

most of the population is Disciple, and the Presbyterians are ready to turn the responsibility for leadership of the congregation over to the Disciples of Christ as soon as a minister is on the field.

Each of the four churches serves an isolated mountain community. Bolestown, the most remote, is inaccessible except by jeep or on foot during several months of the year. Each is surrounded by mountain cabins housing large families. Many of the adults have expressed their desire for an enlarged church program. The children and youth have already demonstrated their responsiveness in vacation church schools and youth activity weeks sponsored by the larger parish.

THE minister who serves these four churches will live in the mountains near his people on 10 to 15 acres of land. He will have a modest modern parsonage. His home and acreage will have value as a demonstration to his neighbors. In addition to his duties with the churches he will share in the larger parish program. Already a Presbyterian and Methodist minister are active on the field with their congregations. The ministers of the Methodist and Disciples of Christ churches in Livingston are active members of the larger parish staff and their churches participate in the program. Mr. Holt is continuing his leadership with other mountain churches, and The United Christian Missionary Society is supplementing his expense account for larger parish activities. In addition to these ministers, there is a full-time director of religious education on the larger parish staff. In the winter she is active in a program centering in the country schools of the parish, and in the summer she leads in a broad program of vacation church schools and young people's activities.

HERE a cooperative Protestant program is bringing a new type of religious leadership to the mountains. It is capable of supplying the spiritual and moral foundations for an emerging industrial society. Furthermore, it demonstrates that Protestants can meet the challenge of ministering to those areas where, although the land is marginal, human resources reside in abundance. It is out of these hills that strength can come, not only to the factories of towns and cities but also to the American church.

Working To Win Others

By GEORGE F. TINSLEY*

DISCIPLES of Christ churches throughout the United States and Canada are busily engaged these days in planning their campaigns in A Crusade for a Christian World. Church boards, women's organizations, and special congregational committees are studying the Crusade goals as they are to be realized nationally, in the state, and the local church. Primary among these goals and of great concern to all churches is the emphasis on evangelism—winning the unchurched as well as the indifferent members of all congregations.

No one program will meet the need of every church and congregation, but the plan of East Side Christian Church, Long Beach, California, has met with ready response among the members of the evangelistic committee of the church and among those active leaders who are ready to serve in a campaign for winning souls.

*Minister, East Side Christian Church, Long Beach, California.

George Tinsley instructs Mr. and Mrs. E. Ray Jordon in the use of the Evangelistic Crusade Picture Book

Knowing the value of visual education, one of the elders of the church suggested that a book be published which would contain pictures of the various types of work that the church is carrying forward. Pictures of the church building itself, the minister and staff, the choir, sanctuary, the Bible school classes and departments, the women's fellowship and the Boy Scout troop, he said, should be included. The last pages could contain information on the Crusade goals, and facsimiles of "decision for Christ" cards which are signed by those who would make the confession of faith, and the "transfer of membership" cards for those wishing to affiliate with the local church.

The pictoral record book has now been printed and the minister is instructing a group of consecrated church members in its use. These individuals or couples will call one evening a week upon prospective members or those who are non-attending and non-supporting members, urging membership or active service on the part of these persons. Almost 300 calls a month will be made, beginning September 1.

The book, of loose-leaf design, makes it easy for both the visitors and the "visited" to have an immediate point of contact, and when the call is completed, the "visited" is left with an understanding of the type and scope of work that the local congregation is doing.

Results may not be forthcoming on this unique experiment for some months to come, but it is worthy of attention and is indicative of the interest and concern of one of many Disciple churches actively engaged in A Crusade for a Christian World. The undertaking is a challenge to other congregations for fuller service and deeper devotion in the task of winning others to Christ and the church.

Polish Christians Are Forging Ahead

THESE scenes from Poland portray something of the work and condition of the Evangelical Christians who have fellowship with Disciples of Christ through the World Convention. The pictures are made available through the World Council of Churches.

Above, left, a pastor teaches a class with only one worn book—Christian literature is desperately lacking. Above, right, a ruined building where church services are held. Below is shown a renovated orphanage and reconstruction work on a church building.

Disciple Chaplains Hold Retreat

FROM July 10-15, in Geneva, Switzerland, a "miniature" convention was held by Disciples of Christ chaplains stationed in the European Theater. Not all of the 11 chaplains there could make arrangements to attend the retreat, but as many as could came with their families to the World Council of Churches headquarters to enjoy the program and to be helped spiritually by the retreat experience. Disciples chaplains participating in the retreat, are shown, left to right, front row, W. W. McReynolds, J. L. Pennington, and A. F. Weaver. Back row, W. R. White, J. C. Miller, J. W. Sosebee and D. R. Bauter.

The Outreach of the Church

By CHARLES F. KEMP*

WHEN people speak of the church they commonly think of a certain building which is located on a certain street, or they think of a group of people, an organization for religious purposes. When people speak of going to church they think in terms of a meeting, a public worship service consisting of hymns, Scripture and sermon. All of this is true—but the church is far more than just this. There are at least eight areas into which every church should be reaching out and where every church should be serving.

The first area in which the outreach of the church should be felt is the community in which the church stands. The value of the Christian faith should inspire church members to invite others to share in the blessings of the church. Whatever the method, whether in a large meeting or the privacy of an office or a home, this is evangelism.

The surveys that are made frequently in our communities usually reveal startling facts. A study of four square miles in downtown Pittsburgh showed that there were 1,830 families that had formerly had some connection with the church but now had none, and there were 870 families that had never had any church associations at all. A survey of a small rural village in the Middle West, a community that contained twelve churches, revealed that over thirty per cent were unchurched.

Another outreach of the church and one of the most important is the service rendered to those in the community who have some particular need. This may be done by the pastor or by the layman; ideally speaking it is done by both. In an account of the life of Horace Bushnell, his daughter tells of a blind man who lived by himself, whom Bushnell visited regularly. He found him one chilly fall day with no one to set up his stove so Bushnell did it and started the fire. This was a little thing but it meant a great deal to that man. She told of his weekly visits over a period of years to invalids and shut-ins and of young people who came to him for guidance. Of course, there was also his regular ministry to the aged, the sick and the bereaved. Such things as these are going on in every community all the time and that, too, is an outreach of the church.

The church reaches out to the community in its institutions for social welfare. Anyone familiar with history knows of the part the church has had in the founding of American colleges and the establishment of education. If we trace the history of social agencies and social welfare, we find they were originated and motivated by the church. Hospitals, settlement houses, and community centers often had a similar origin. Like children who grow up and away from parental authority, many of these institutions have reached their maturity and are now independent. Other institutions still exist under the direct sponsorship of the church.

The outreach of the church can be seen in the influence it has had on society: on the local community, the nation, the world. Sometimes this influence has been quiet and indirect. At other times it has come as a result of direct attack. The church has always been the conscience of society. One cannot begin to estimate what the Christian conscience has done for the welfare of the child, for the elevation of womanhood, for peace and brotherhood, in opposition to the liquor traffic, racial prejudice and economic injustice.

The church must reach out into the lives of young people and give them support and guidance. John R. Mott recently said that if he had his life to live over again he would make his major emphasis on work with adolescents. E. Stanley Jones tells of an experience on one of his preaching tours when two high school girls sent a note to him saying that life had no meaning, that they were considering suicide but they were in the audience and waiting to hear what he had to say. One cannot help wondering about them. Were they members of a church? Did the church in their community have a program for youth?

Closely related is the area of childhood. One of the most significant opportunities of the church lies in the fact that it is responsible for the religious nurture and training of the children. The majority of children in our communities and even in our churches receive no religious training at home. A strong church must be supported for the sake of the children, if for no other reason.

The outreach of the church is nowhere demonstrated more effectively than in its great missionary program both at home and abroad. For example, the film released by The United Christian Missionary Society entitled, "For All People," tells of an area in California populated by Negroes, Mexicans, Chinese, Japanese, Armenians and many others, which would have no religious ministry or religious training but for the

*Mr. Kemp is minister of First Christian Church, Red Oak, Iowa. His book, *Physicians of the Soul,* was published last spring by The Macmillan Company.

church and community center that is maintained there.

Dr. Weatherhead, in a recent volume, described a village in India. Infant mortality was fifty per cent, illiteracy was ninety-four per cent, girl babies were discarded in the jungle. Ten years later a transformation had taken place. A young woman had left the comforts of home to live in that village and to teach the children and adults; a young doctor had sacrificed a lucrative practice to care for the sick in that village. A hospital had been built, a school and church were now a part of the community life. Babies were no longer exposed to die; ignorance and superstition were being replaced by knowledge and truth; darkness and fear were giving way to the light of the knowledge of the Christian gospel and the power of Christian faith.

The outreach of the church not only extends around the world, it stretches far out into the future. We can see it when we look back at the pages of history. Down through the centuries, through the dark ages, through hardship, toil and persecution, the church has preserved the story of Jesus and all that is best in life. As it has served in the past, so it will serve in the future. Dean Sperry, after attending services in a cathedral in Europe, said that it seemed inhabited by the generations that were gone and the generations yet to come. One can rightfully experience that same feeling in any church on any Sunday morning.

Thus the church reaches out to the people that it can help, to the children and youth of its community, to the hungry that can be fed, the sick that can be visited, the sorrowing that can be comforted and the drifting that can be guided. The institutions and the movements that it has established and supports, its effect on society and its ministry that extends around the world, its influence that carries far down into the future all stand witness to the fact that the outreach of the church is changing the world.

Correspondence from Europe

(*Continued from page 7.*)

This was true of Orthodox, Catholic and Protestant churches and of Moslem mosques. I was myself in scores of various church services. One morning I went to mass in six Roman Catholic churches.

We met with the Grand Rabbi of Zagreb and with the presidents of Jewish communities in other centers. Theirs is a pitiful story of torture and death which came to a vast majority of their people in the years under Hitler and his quisling officials with their ecclesiastical accomplices.

Our party met with members of theological faculties of the Orthodox and Roman Catholic churches. These were recognized by the state and affiliated academically with the country's universities.

Priests and members of religious orders go about the streets in religious attire. On a single day we ran across a religious procession and then traveled for miles through a section where people were bringing their crippled and sick to a Yugoslav equivalent of the Shrines of Lourdes. We talked alone in French, German and English with monks and other clergy of various faiths.

Naturally, we found criticism of the government's policy with respect to religion. The chief complaint was that the churches no longer have state support. This objection cannot carry great weight with Americans who believe in separation of church and state.

Much publicity has been given to the fact that members of the clergy of the various faiths collaborated with the Nazis and Italians and the local fascists. This was too often the case. But there were also individuals among the higher clergy and large numbers of the lower clergy of all faiths who took active part in the national resistance movement and who are loyally cooperating with the government in rebuilding the country.

Dr. Nussbaum, to whom I have referred, has through the years traveled all over Europe defending minorities against religious persecution. He knows Yugoslavia well. He stated at the conclusion of our journey that there is a larger measure of real religious freedom in Yugoslavia today than he has ever seen.

As to freedom of worship in Yugoslavia today, the general evidence is that it does exist and that the government is on record as guaranteeing such freedom in the future. There is also among officials and leaders a general respect for the institutions of religion and a recognition of the fact that here is something that plays an important part in the life of the people and therefore must not be oppressed. At the same time there is an insistence that men who engage in criminal and unpatriotic acts shall not be permitted to hide behind the garments of the cleric.

There is one important aspect of the question of religious liberty of which I wish I felt more certain—both in Yugoslavia and elsewhere. I refer to the freedom of the church to criticize and to speak out prophetically on questions of human welfare. I am not convinced that the churches in Yugoslavia can claim this right or that they have wanted it. But I must admit that even in America this right is questioned by many who feel that the church should keep "out of politics" and who dub as "political" all pronouncements in the field of human welfare. In Yugoslavia, where churches have traditionally had scant interest in such questions and too much interest in their own maneuvering for special privilege, it is not surprising that the government should insist that they keep "out of politics." The present inquiry over freedom to criticize would be more convincing if the churches had a better record in the matter of standing up for human rights in the days of collaboration with Hitler and Hitler's puppets.

World Evangelism Begins at Jerusalem

By ORVAL D. PETERSON*

ONE day a pastor stood at the hospital bedside of a woman who was recovering from a major operation. She told him that during the serious hours of preparation for surgery she had spent much time in earnest thought about her family and relatives who were not Christians. Her pastor said, "Perhaps they are your opportunity as well as your responsibility." She accepted the challenge. Several weeks went by. One Sunday morning at the close of the worship service this woman led twenty-two people forward, all of whom were to make the Confession of Faith. Among them were her father and mother, in their eighties. In this instance of evangelism the family was her Jerusalem.

World evangelism begins in our Jerusalem, and with the individual. In Luke 24:47 we read that "repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." In Acts 1:8 we have this additional word, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." But it should not be forgotten that according to John it was Philip who said to Nathanael, "Come and see." Evangelism here had to do with the person.

A tree sends its roots through the soil in search of nourishment, and at the same time it sends its trunk and its branches into the air. It is a simultaneous process of growth. While the branches are reaching out to encompass a wide area of the sky, the roots are striving to keep pace in the soil. The branches and the fruit draw strength from the roots but the roots also live from the branches. Neither can survive without the other. Both must reach out or die.

The church is like a tree. Indeed, did not Jesus compare the Kingdom with the growth of the mustard seed? The roots of the church are in the hearts of individuals and in the lives of those who make up the home communities. The church must extend itself from person to person in order to be strong, like roots spreading out in search of nourishment. But a tree and a church cannot confine themselves to the growing of roots alone. The upward and outward reach is necessary for life also. Only then can fruit be born. How are the roots of the church extended in the local community? What are the processes of world evangelism for the local church in the local community? What are some of the ways in which the world-wide witness of the church might begin in Jerusalem?

Those who make up the local congregation must bear witness to the reality of Christ in their lives. If Christ is not alive in his people, the church is dead like a tree with withered and blighted roots and branches and no life flowing through its veins. Washington Irving wrote a story about Rip Van Winkle, a lazy old man, who went off into the hills with his dog and gun. He fell asleep in a cave and slept for twenty years. When he awoke his dog was only a pile of bones and his gun had rotted away except for the rusty metal. He returned to the village and found it had grown into a city. Joseph Jefferson, the famous actor, read this story and was seized with a great desire to portray the worthless, lonely, loveable old Rip Van Winkle. He thought of him so much that Old Rip took possession of his character. Thus, when he appeared on the stage, Rip Van Winkle came to life. His spirit lived in the actor. Paul said, "For me to live is Christ." Wherever he went Christ came alive. It must be so with his disciples today.

The church evangelizes also through the establishment of Christian homes in the community. There the teachings of the church are lived in the family group and children and parents grow together in the Christian way of life. As a natural fruitage of the home established upon this foundation children confess Christ and go out in his service.

TO EVERY church there are other open doors for evangelism. Rare is the community that does not have one or more parks in strategic places. A "Day Camp," held on the plan of a daily vacation Bible school is a very fruitful method of reaching children in the areas around the parks. A consecrated teacher of the Sunday school, by calling in the homes near by, will discover considerable interest and the children will be delighted with an opportunity for directed study and play in the park. This effort will reach into homes, and whole families may be won to Christ.

It is hardly necessary to mention the church school as an evangelistic agency. Nevertheless, we should be reminded that the church school should be cultivated continuously for these results. To that end, the teachers need to be inspired with the world program of the church in order that they might see the important place they occupy in the whole plan of the Kingdom. Workers are trained to make friendly calls in the homes while others are prepared to follow this cultivation with the evangelistic invitation. The method of Jesus was two-by-two evangelism. It is clear that he intended for his disciples to win others by inoculating individuals with faith and by stirring them to action. Lay evangelism, or two-by-two evangelism, is a most effective method for winning others.

Every church has around it unchurched areas. It should look to them as its Samaria. Perhaps a neighborhood Sunday school should be established or a new congregation organized. The churches of the writer's city, under the impulse of the National Teaching Mission and the work of the local Council of Churches, have designated certain areas for the purpose of building new congregations. Our church has accepted an area and will eventually establish a second church in a rapidly growing residential district.

*Mr. Peterson is minister of First Christian Church, Yakima, Wash. This article is the third in a series on "World Evangelism," mission study theme for 1947-48.

A much neglected Samaria is the underprivileged portion of the community. Not all towns are cursed with slums, but all have the needy and underprivileged. Sometimes the best way to work among these people is through a cooperative city mission. A properly conducted mission is an instrument of world evangelism.

The church should also lift up its eyes to fields that may be farther away. The Yakima church, thirty years ago, looked out into the county and saw the need of the near-by Yakima Indians just a few miles from the environment of a modern city. There they lived in paganism, superstition, and disease. The local congregation challenged the Disciples of Christ brotherhood, and the Yakima Indian Christian Mission has been serving in this field from that day.

The church can make itself felt in various kinds of community service such as the YMCA, the YWCA and the Boy Scouts. The support of these institutions and a Boy Scout troop within the church are ways in which the spirit of Christ can permeate the life of the community. These are phases of cooperative Christianity. Through the Ministerial Association and Council of Churches various activities may be entered upon, such as a city-wide campaign of visitation evangelism.

This writer works among the business and professional men of the city through a Breakfast Group. The purpose of this weekly breakfast meeting is to interest men who otherwise would not attend church or Sunday school in Bible reading and prayer and the discussion of religious subjects. This group has touched the lives of a number of people and has brought them into the church.

Christ must be as leaven in the individual and in the community. The church recognizes the whole world as one and sees the human race without arbitrary divisions of class, color, or nationality. Jesus said, "One is your Father and all ye are brethren." His mercy was extended to all and eternal life was a gift to every believer beginning at Jerusalem.

"The church evangelizes through establishment of Christian homes . . . where parents and children grow together in the Christian way of life."

"The church must extend itself from person to person in order to be strong . . ." To be effective in winning others to the church, Christians must bear witness to the reality of Christ in their daily lives while at work and by making friendly calls to homes. Note: Pictures on this page were posed for "World Call" by the William Britt family, members of the First Church of Christ, Tonawanda, N. Y., and several of their neighbors

The Church and the Student

(*Continued from page* 14.)

to people of other nations. They must see man, not as cannon fodder, but as a child of God. Only Christian influence can adequately impart such a point of view. Religion can get into the minds of students at the state universities most adequately if the professors of philosophy, bio-chemistry, English literature and sociology are practicing Christians.

There are two fronts, then, on which we must work to reach students. One is adequate church and student work buildings, trained personnel and a worth-while program. The other is the training of great minds to become professors in various fields who will teach their subjects in the larger context of the Christian religion. To do all of this, the following improvements in the program of the Christian churches seem to be necessary.

LOCAL churches need to understand and thoroughly cooperate with their national Student Work Director. A larger budget and personnel should be added in this work. Local student work situations must be financed adequately.

Secondly, we must have dozens of trained student workers or university pastors. They must be men of vision, well educated, sympathetic and understanding toward the interests of students—both the frivolous or social interests and the profound or philosophic interests. There must be money to pay these workers. It will have to come from all the churches in support of the national program or from strong local university churches.

Thirdly, we need dozens of beautiful church buildings near university campuses that are designed with the students' interests in mind. Students appreciate beauty in architecture, music and worship. Second-class churches cannot minister to students. Inadequate churches discourage student religious interest at the most critical time of life.

Fourthly, we need Christian action opportunities for students that are not discouraged and frowned upon by the brotherhood, but encouraged and channeled. We need something like the summer service projects of the Quakers and the Christian caravans of the CYF.

Texas Disciple student workers recently organized, with Hallie Gantz of Lubbock as president. This organization proposed and the state convention approved a plan to call on all churches to give for student work ten dollars for every student they have at any university center. If this plan were to work perfectly Disciples at the University of Texas alone would have received $8,490 this year. This would have enabled us to put on an adequate type of program such as the Baptists, Presbyterians, Methodists and Catholics are operating. The Laymen's League of Texas liked our idea so much that they advanced us $300 as expense money to get the idea into operation. Something like this could be done all across the nation. There is no question but that through projects like this in Texas, as well as in numerous other ways, the laymen of the Disciples of Christ could give new direction and power to the work of the church at student centers.

A NUMBER of years ago I was checking over my library and found that I had twenty volumes of the Yale Lectures on Preaching. I put them on a separate shelf and began to look around in secondhand bookstores for additional volumes. The collector's fever mounted rapidly, and I have succeeded in finding sixty-one of the sixty-six published volumes. I am properly proud of my collection and duly frustrated over the few I have been unable to get.

That some graduate student in religion would examine these Yale Lectures on Preaching was almost inevitable. This Batsell Barrett Baxter has done, and the result is a most satisfying volume which is called *The Heart of the Yale Lectures.* The material of his study is organized into three parts; first, the preacher and his qualifications; second, the sermon, its style, delivery and content; and third, the congregation and approach through the sermon.

The author has examined the lectures carefully and has brought many citations on each of these categories. Would you like to know what Brooks, and Simpson, and Horne, and Dale, and Buttrick had to say about the preacher, his character and work? You can find it here in carefully chosen passages well edited and effectively presented. Would you like to hear the great lecturers such as Beecher, Jefferson, Charles Reynolds Brown, and Fosdick speak on the materials and form of the sermon? Here it is presented in a running list of citations well arranged and carefully introduced. The author's method is well adapted to his purpose, and the total work is a most heartening and inspiring book on preaching.

This examination of the Yale Lectures has its limitations. There are equally fruitful investigations that might be made. An historical analysis of the lectures which began in 1872 would be valuable in order to trace the changes of style, thought, and emphasis in American preaching for the three quarters of a century. Or the lectures might be arranged in categories and examined. Some of them are theological, some are pastoral, some are philosophical, some biblical, and some church centered. This type of analysis would be rewarding.

Disciples will be interested in the fact that Dr. Baxter is a young scholar of the conservative wing of our people known as the Churches of Christ. He is on the faculty of David Lipscomb College of Nashville, Tennessee.

RAPHAEL, the artist, Robert Burns, the poet, and Frederick W. Robertson, the English preacher, all died in their thirty-eighth year. Raphael contracted a fever while working in the excavations of Rome; Burns died as a result of dissipation; while Robertson literally worked himself to death. The intensity of his labors on his sermons, the passion for his work, and the tensions of his wide sympathies were too much for the frail frame of the Brighton preacher who died young but not too young to leave us his great sermon masterpieces. It would be to the good health and benefit of every English-speaking preacher to read Robertson's sermons repeatedly for they are classic in their expression and form.

Any man who keeps alive the Robertson legend is doing the preachers a favor. This James R. Blackwood has done in a short volume, *The Soul of Frederick W. Robertson.* While the book is biographical, giving a sketchy chronicle of the preacher's life, its central theme is true to the title and deals with the inner tensions of Robertson's rare spirit and the conflicts which his brilliant preaching produced. In reading these ser-

(*Continued on page* 46.)

Laymen's Leader Takes Post

By H. B. McCORMICK*

THE coming of William H. McKinney to the position of executive secretary of the department of men's work of The United Christian Missionary Society is an event of importance both to the local church and the world work. It is doubtful if there could be any greater boon to the local church than to have an aroused laity back of the church enterprise in all of its phases. A ministry backed by a strong laymen's group will be a ministry of great power.

Mr. McKinney comes to a position left vacant a year ago by the retirement of H. B. Holloway.† He is eminently qualified for this important position. After completing his college training, Mr. McKinney spent three years in Yale University. Since his graduation he has kept in touch with the richest thought of our time.

A Good Pastor

In addition to his qualifications of training and his mental attitudes, Mr. McKinney is a man of deep conviction and consecration. His friends know him for his sincere and abiding faith in Jesus Christ. Mr. McKinney has given strong leadership to some of our outstanding churches. One of his pastorates was at Wheeling, West Virginia, and another at Uniontown, Pennsylvania. At the latter church he was associated with one of the most distinguished laymen of the Disciples of Christ, M. M. Cochran.

Served With Armed Forces

When World War II broke out Mr. McKinney enlisted as a chaplain in the army air corps where he served with distinction, retiring with the rank of Lieutenant Colonel. He served for a time in Washington in the office of the chief of chaplains. He was also with Jimmy Doolittle's flying group on Okinawa.

Believes in Men's Work

The able and effective leadership which Mr. McKinney gave in the chaplaincy and in the local pastorate will have rich and fruitful meaning for our laymen's movement. His acceptance of the executive secretaryship of this work was based upon his conviction as to the vital importance of the laymen's enterprise and as to the rich opportunity for service which it affords. Mr. McKinney knows men and he knows what men can do when confronted by opportunities which challenge their utmost strength and courage. It is his conviction that the enlistment of the manpower of our churches for the building of the Kingdom of God represents one of the imperatives of the present hour. He can be counted on to give his utmost to this work to which he is dedicating his life and in which he believes with all his heart. It is safe to predict that under Mr. McKinney's leadership the men's work will grow from strength to strength.

*Dr. McCormick is President of The United Christian Missionary Society.

†In the interim the office has been filled by A. A. Lumley and Virgil Havens.

To the Men of the Church

W. H. McKinney

MEN'S Work is as wide as all the work of the local church and the Kingdom. No work of Christ carried on by any agency should be excluded from the help which men can give. The department of men's work is not in the business of creating an organization that will work independently of the local church. We desire to help where we can, believing that a Laymen's League can serve preachers as well as churches not fortunate enough to have ministers.

No one is more conscious than I of my limitations as I enter this new field of service. But of one thing I am very sure. It is not my job to create and promote any new program for the brotherhood. There is an abundance of good programs. The Laymen's League was established to encourage men to get under the load and give a lift to ALL programs of the local church and brotherhood which are designed to help build better people, better churches, better communities and a better world.

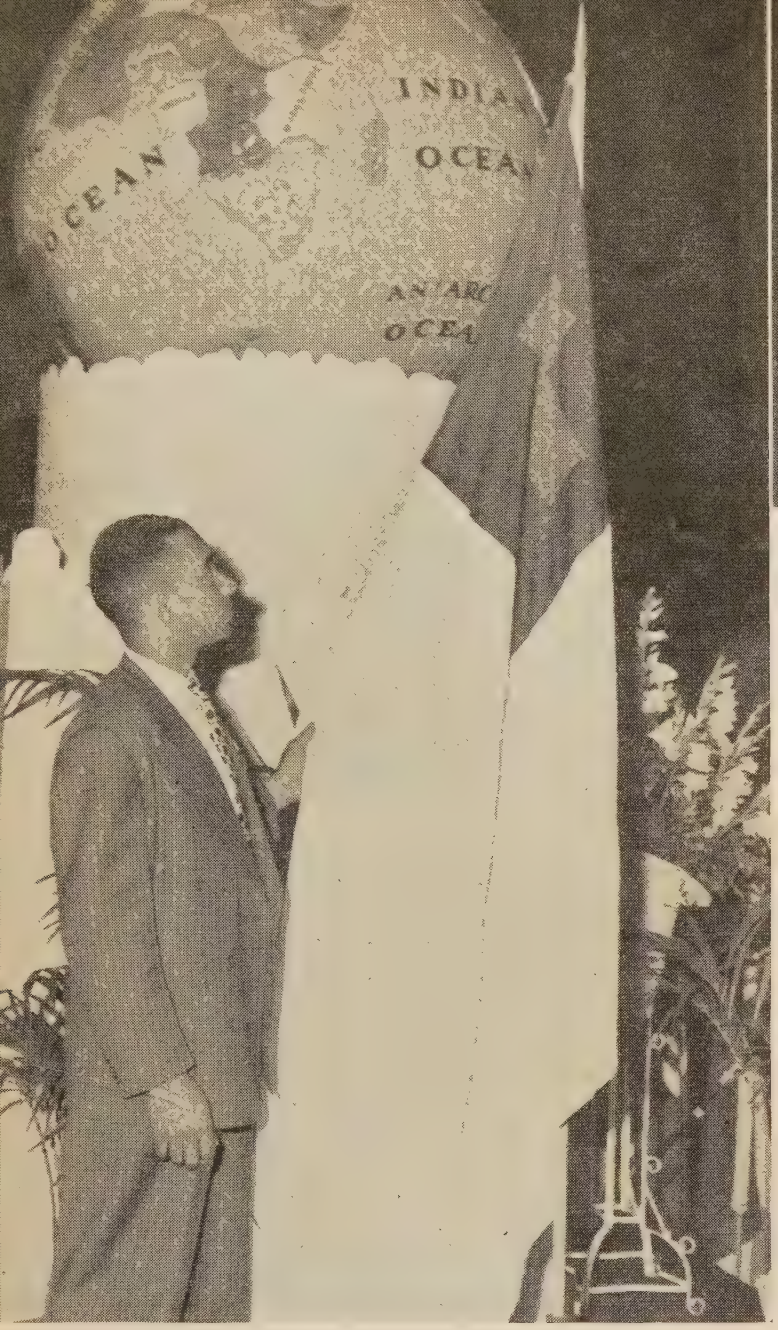
The power wrapped up in the men of our churches is unlimited. Our trouble has been that we have not used enough of this power. World missions, for example, is a man-sized job. Too long we have allowed our women to carry the heavy end of the load. It is our hope and prayer that we, along with many other leaders in our various states, may be used of God in harnessing more of this potential power to the great tasks of the Kingdom.

The prayers and cooperation of my brethren for this great work are humbly requested.

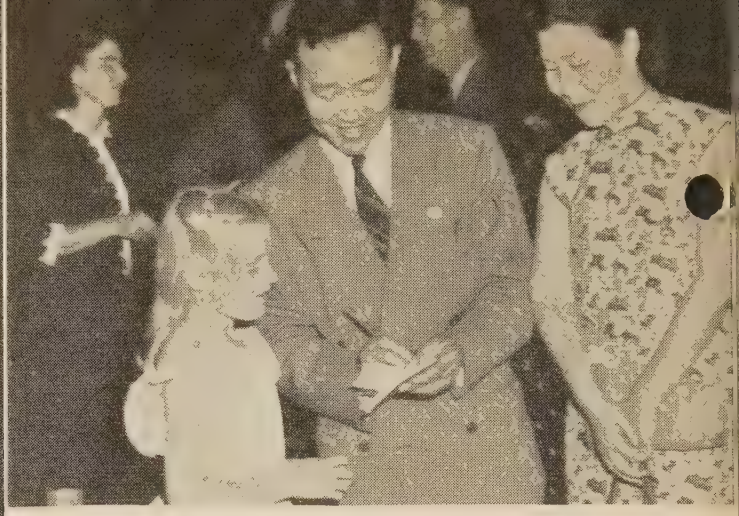
Buffalo Registers 5,788

AT LEAST ten thousand different persons attended either the International Convention of Disciples of Christ or the World Convention in Buffalo in August. As usual, many who came for only a day or so failed to register. Dr. Gaines M. Cook, executive secretary of the International Convention, has released the following totals:

Registrations for both conventions	3,724
International Convention only	909
World Convention only	1,155
International Convention total	4,633
World Convention total	4,879
GRAND TOTAL (One or both conventions)	**5,788**



World Convention platform decorations, the globe and Christian flag, are examined by Herbert S. Shirley of Jamaica. Below, John Wycliffe Black of Leicester, England, listening from his customary seat at the press table in front of the speakers' stand



Dr. Wei Hsioh-Ren, prominent Disciple from China, and adviser to the UN Atomic Energy Commission, gives his autograph to Suzanne White, Buffalo, while Mrs. Wei looks on

Nationals and Mi

Pictures and St

THE presence of Disciples from thirty-nine countries gave the Buffalo conventions a flavor of unity such as most church members seldom have the chance to taste.

The 1947 conventions had an aspect of a melting pot into which poured missionaries on furlough, nationals in the States for study or special work, fraternal delegates who came from around the world expressly to attend the meetings, and church members from nearly every state in the Union. For ten days these Disciples visited, ate, worshiped, and took part on programs together. When the experience was over and the people started back to Topeka and Edinburgh, to Praetoria and New York and Takhatpur, the consensus was that Christians everywhere are pretty much the same.

Friendly afternoons were spent at fellowship teas during the World Convention. At one program Mrs. Mary E. Ware of New Zealand appears (left) with Miss Jessie M. Trout of Indianapolis

Talking together at the World Convention picnic were (left to right) Gaines Cook, Indianapolis; Hugh Kilgour, Toronto, Canada; and Edgar Burton, Canadian layman

Good books for little folks are being read here in the UCMS Sales Literature booth by Mrs. June Smedley, missionary to Paraguay, and her son, Billy

onaries at Buffalo

y Louise Lomax

Getting acquainted at Buffalo was a stimulus to cooperative work among the Churches of Christ. It was also great fun.

Mrs. Eleanor Bassett (left) of Staffordshire, England, and Mrs. M. Ferguson, Victoria, Australia, agreed that Niagara Falls provided a pleasant background for the convention icnic

Stories of work done by the Churches of Christ in Central Europe were told by Dr. K. J. Jaroshevich (left) and Dr. Stanley Duda shown in their booth with Mrs. Duda (seated, left) and Mrs. Jaroshevich. Below, the new calendar of All People's Church and Center is displayed by Dan Genung and Gloria Sing of Los Angeles for Mr. and Mrs. Frederick L. Rowe, UCMS missionaries to Africa

A Monument to the Christian Woman's Board of Missions

By WM. F. ROTHENBURGER*

JUST a little less than half a century ago, Frank W. Flanner, a leading mortician in the city of Indianapolis, Indiana, presented to the city's Charity Organization Society a double house in the heart of the Negro section of the city for use as a welfare center. Mr. Flanner was deeply interested in the life of the Negroes of his city—he was the only mortician who would bury a Negro—and was anxious to see them cared for properly. Because he openly championed the cause of Negroes in the capital city, the house became known as Flanner Guild. It was first directed by a Miss Sarah Colton Smith who had been connected with Guild work in England.

Shortly after Mr. Flanner's death, the institution began to sense a growing financial stringency. Its leaders turned to the women's organization of Disciples of Christ, then called the Christian Woman's Board of Missions, a body known for its work both at home and abroad. Because of the ready response of these women to help, the board of the institution was reorganized to include a proportionate representation from the C. W. B. M. and the name was changed from Flanner Guild to Flanner House.

Larger Quarters Needed

By 1918, it was necessary to find larger quarters for the work. The C. W. B. M. purchased four buildings near the downtown area of the city and remodelled them to accommodate the growing program. A Disciples of Christ minister, Henry J. Derthick, was called to become the superintendent.

SEVERAL years ago the Indianapolis Foundation financed a survey of the Negro population of the city, and it was found that Indianapolis had the greatest percentage of Negroes of any city of its size north of the Mason-Dixon line. But, in spite of this fact, the city had escaped the extreme racial tensions which were disturbing other cities. For this reason the city responded readily to the suggestion of Flanner House that a deserted tile factory which was located in a favorable area be purchased, so that its program might be further enlarged.

This was done at a cost of $35,000 and leased to Flanner House for $1.00 a year.

Brick Cleaning Experience

WHEN the Friends' Service Committee learned of the new building, they sent a group of thirty-five young Quakers from several states to aid in wrecking the old tile factory and clearing the mortar

*Dr. Rothenburger is one of seven Disciples of Christ who serve on the board of trustees for Flanner House at the present time.

A photograph of the placque commemorating the C.W.B.M. and placed in the new Flanner House

off 2,000,000 bricks to be used for the major portion of the proposed new Flanner House. Among these young Quakers was the daughter of a wealthy white southern businessman. When he learned what she was doing, he and his wife came north to protest and to take their daughter home. But after seeing the program of Flanner House, with whites and Negroes working side by side, the mother insisted on remaining to join the daughter in the work. After a few days of brick cleaning himself, the father returned to his business surprisingly proud of both daughter and wife.

Under the direction of Highland Robson, Negro architect from Washington, D. C., and with much help from local residents, the present building was erected at about half the contract cost. On the same lot was built a two-story brick health clinic.

C. W. B. M. Plaque Unveiled

UPON completion of this new center, in the heart of a section housing 10,340 Negro families, the women of the Disciples of Christ presented to the institution the four buildings formerly used. The property was sold for $17,500. But the gift was made with the proviso that the moral and religious purposes of the buildings be preserved, and that a placque be placed on the walls of the new building setting forth the relationship of the Christian Woman's Board of Missions. If the new building did not become a reality, the almost $70,000 contributed by the C. W. B. M. through the years was to be returned to them by the Flanner House Board of Directors.

But the building was completed and the placque was unveiled in the spring of 1947.

Flanner House is not a charity but a self-help institution. Its five major divisions are Social Service, Vocational Aids, Self-Help Service and Health and Housing. Housemaids are trained to do general housework and to use all kinds of modern equipment. About 4,700 employers use its Employment Bureau. Community garden projects are sponsored, enabling families to raise their own food and then to can it, using the facilities of Flanner House.

Near-Future Plans

A SLUM-clearance project is scheduled to begin in the fall. Flanner House interested the Indianapolis City Council in the twenty-three acre Negro slum district located only a mile from the heart of the city. The Indiana Legislature passed a bill authorizing the city to buy this area, and now streets will be laid out, and the area will include a park, picnic grounds, swimming pool and baseball diamond. The housing area will be built in low rent dwellings which may also be purchased. Negro World War II veterans will pilot the work assisted by the present occupants for whom the training in building will be a valuable asset.

Through a process of scientific study and education, every effort will be made to avoid its becoming a slum area again in a generation or less.

Present Leadership

FLANNER HOUSE has a budget of $68,455 for 1947 of which $59,740 will be supplied from the Indianapolis Community Fund. Of the 50 employees, only two are white. The Board of Trustees consists of 10 Negroes and 12 whites, seven of whom are Disciples of Christ.

The splendid outreach and condition of Flanner House today as well as its high standing in the community is due in great measure to its superintendent, Cleo W. Blackburn, Disciple layman active in the Second Christian Church. He is a graduate of Butler and Fisk Universities and a research man of Tuskegee Institute. In 1914 he was selected by the Junior Chamber of Commerce as "the man who had done most for his city in that year," perhaps the first Negro to be so honored in any American city. He is co-chairman of the administrative committee of the Interracial Commission in the Federal Council of Churches.

Cleo Blackburn

Because of his leadership and the devoted service of those who were before him, Flanner House is indeed a monument to the unselfish womanhood of the Disciples of Christ. The bronze placque on its walls will bear testimony to the work of the C. W. B. M. for many years to come.

Introducing Luther Shao

By EVA A. McCALLUM*

HELLO-O-O! Anybody home?'' drawls a voice as we hear our front door open and close again. It is a frequent early morning greeting and we recognize our neighbor, Luther Shao. Still sipping our breakfast coffee, we invite him to join us at the table for a cup.

''Well,'' he begins between sips, ''we're celebrating our twentieth wedding anniversary tomorrow. We'd like to have you come over in the evening and sing a song for us. It's going to be just a simple service of thanksgiving for these twenty years we've had together.''

There never was a more likable person than Luther. Luther is the Christian name he chose for himself while studying church history. His given Chinese name is Ching-san, which translated means ''Three Mirrors.'' It fits his personality. For there is no sham about Ching-san; his character is clean, strong, clear and shining like a mirror, reflecting the sunlight.

Luther Shao

All who meet Ching-san are fascinated with his genuine, genial and sympathetic personality. Of medium height, inclined to stoutness (for he loves food), black eyes sparkling with life and fun in a round face which is usually wreathed in smiles, he is ''easy'' to look at and makes friends readily. He has few inhibitions, if any, is totally lacking in self-consciousness and is always the life of any group of which he is a member.

SO WE helped celebrate his twentieth wedding anniversary. In his long, loose-fitting, blue cotton Chinese gown, he and his wife, Fu-nien, received us, ushering us into their living quarters where the family awaited our arrival. There are two older boys, David and John, in university and high school; then Ruth and Peter, in primary school and kindergarten. In the intimacy of this family group we spent an unusual and interesting evening. First, there was a formal Christian service of praise including hymns, prayers, Scripture, a pastoral talk and a family quartet. Then Ching-san took the floor and during the next hour entertained us with recollections of the past twenty years and more. It was worth telling, and is now worth retelling, for Ching-san is not only a good husband and a companionable father of four fine children, but he is also, at forty-six, the capable and highly respected administrative secretary of the China Christian Mission of the Disciples of Christ.

His memories reached far back to the day when he ran away from home to join an orphanage school, braving a life of poverty in order to receive the education he desired. He told how Pastor Hsia of the Christian church in Nanking, and Mr. Chen, one of his high school teachers, became interested in him and how primarily through their influence he was led to study Christianity and to make his confession of faith at the age of sixteen. He recalled his engagement to Bao Fu-nien, child of a widowed Christian Bible woman, and related how his fiancée helped him to make the decision to remain in Christian service at a time when the promise of study abroad and a large salary from a commercial firm tempted him to abandon his plans to study for the ministry.

AFTER their marriage he continued his work in the church while she took a teaching position, but they were favored with but a few months of undisturbed peace for in March, 1927, the National Government, controlled by a communistic element, took control of Nanking. Disorder and terror followed. The disturbance was anti-Christian as well as anti-foreign in character. Soldiers occupied the church buildings, Chinese who were in any way connected with the ''foreign'' church were under suspicion if not persecuted. They followed Ching-san to his home and he had to flee to the home of neighbors for safety. They lost everything—clothing, bedding, money and wedding gifts.

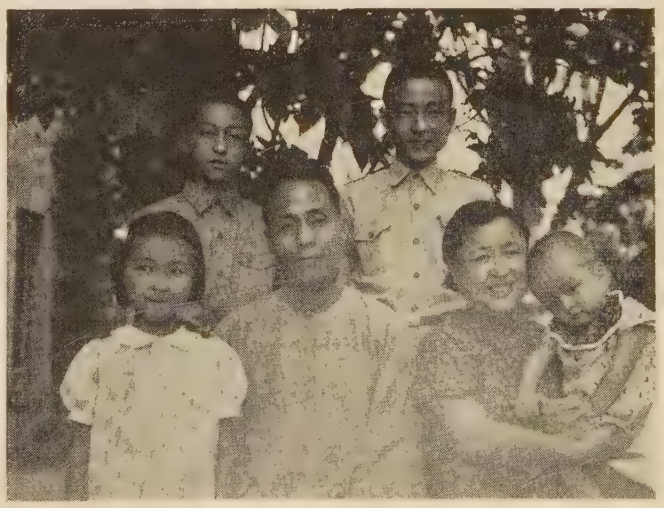
In the late fall of that year his son, David, was born, and two years later, during which time the second son, John, was born, opportunity came for Luther to go to the United States to study in Yale Divinity School. It meant separation from the family for several years and considerable extra personal expense, but the sacrifice was made; and while he studied in Yale, his wife valiantly supported herself and the two babies by teaching. There was even enough to send him an occasional check at Yale.

FOR four years he was gone, and when he left the United States he also left behind a host of warm, personal friends. But he arrived back in China with his doctorate degree, and henceforth became Dr. Luther Shao. He rendered invaluable service to the Christian church in Nanking for the next three and a half years. Baby Ruth joined their happy family shortly before the Japanese Army moved into China. When bombs began dropping over Nanking he was urged to take the family to a place of safety. Abandoning their home, taking what few essentials they could, they again used up all their savings going West to far Szechuan, where they remained for the duration of the war.

The National Christian organizations asked for his services while he was in the West and The United Christian Missionary Society lent him to them. They were busy and happy years for much time was given in student groups, with young people who were pliable and receptive to Christianity's appeal. But they were also hard and uncertain years for bombs fell on Szechuan, too, and illness struck several members of the family. Their war-baby, Peter, was born there.

''It has been a good life and God has blessed us,'' Ching-san concluded. ''We are truly grateful. We cannot know the certainties of the road that lies ahead of us, but looking back over the road that we have trod together the past twenty years, we are not afraid. We are confident that His grace will be sufficient for all our needs.''

So closes this chapter of Luther's life. Another chapter begins on the eve of his departure for the United States to spend a year with the Christian churches there. And once more he leaves behind a faithful, courageous wife to manage the home, guide the children, and to earn the living.



Dr. and Mrs. Luther A. Shao and their children: David in the university, John in high school, Ruth in primary school, and Peter in kindergarten. This picture was made in 1943

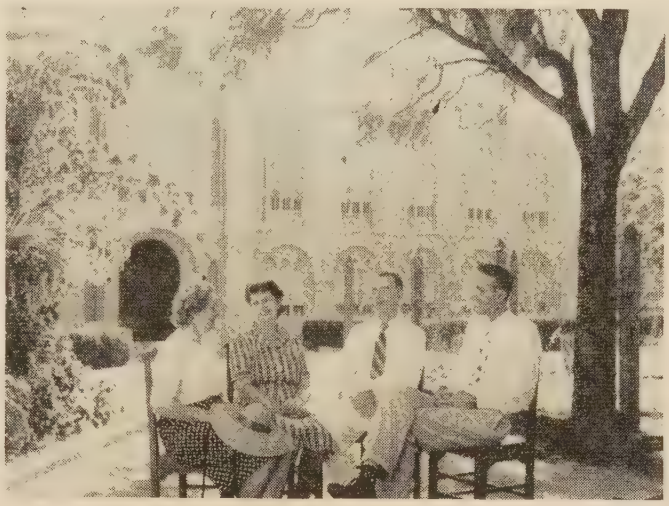
*Mrs. James McCallum is a missionary in China for The United Christian Missionary Society.

Teaching and Preaching in Paraguay

By HAROLD and LUCILLE KIME*

An appraisal of our work in South America's least populated and economically most feeble land

NEXT year it will be three decades since C. Manly Morton first scuffed his shoes on the red soil of Paraguay. Within a year and a half he had bought an old house and opened a school. Ten years later the Disciples of Christ had the best schoolhouse in all Paraguay, with a dormitory to match it. In the succeeding ten-year span they built another large dormitory, and added an ample athletic field. The present decade has seen the construction of a charming little church that seats 200 worshipers. All these investments represent a capital investment of some $250,000, debt free, and the present evaluation is much greater.



With Colegio Internacional in the background, a friendly visit is held among, left to right, Mrs. Harold Kime, Mrs. and Mr. Fred Hughes, and Mr. Kime

Thus far the work has been centered in the capital city, Asunción, except for part-time attention to leper work at a colony established about 1934. This year Malcolm Norment and wife are opening a center in the village of Coronel Oviedo, with the help of the newcomers to Paraguay, the Ralph Quincy Adams'.

A Modern School

In 1919 Colegio Internacional began with a small unit that served as a school-building and dormitory for the first boarders and the missionary families. Each year the enrollments have increased. The first year there were but three grades and 62 students. This year Director Fred Hughes' records show 483 students. The American staff now numbers ten, while the local staff reaches 36, of whom 12 are full-time employees.

When the present modern building was opened in 1928, it was so large that the student-body rattled around in it, whereas today the school turns away applicants. The auditorium can accommodate the entire enrolment only by filling aisles as well as seats.

Outside, however, there is room for expansion. The mission folk would like to build a one-story elementary school plant, reserving the main building for secondary grades, adding possibly a normal school unit for which the rest of the school would serve as a training ground. The Colegio Internacional has a pre-school year, one of but a half-dozen kindergarden type classes in Paraguay. Education here needs the stimulus of a serious institution where modern methods prevail.

From the beginning the "International College" has followed the Paraguayan curriculum, thus hoping to exert a greater influence on educational planning through the centrally controled national system of education. In spite of this, progress has been slow, because ministers of education have changed frequently with the shifting winds of politics; there have been three ministers, or secretaries, of education during the past year, not one being primarily a school man. So when our school has been unable to buck malpractices in education in many cases, it has continued to develop a better center of learning in line with U. S. philosophy of education. Art and music and science instruction have been emphasized, and some English has been given in all grades.

Colegio Internacional is known for its excellent discipline. Halls and classrooms are better ordered than the national schools. When students in other secondary schools go on strikes, regular classwork continues in the North American institution. The pleasant people of this isolated country have had very little opportunity to learn self-government, and so they have punctuated their 136 years of independence with frequent revolutions. The latest one started on March 7, 1947, and continues up to this writing. Hundreds have been killed, and an estimated sixty thousand have fled or been deported to Argentina and Brazil. There is a real need in Paraguay for a serious institution such as the Disciples are maintaining.

The Colegio is fortunate in having the services of a capable physician, Dr. Insaurralde. He is interested in Protestant work and is president of the Y. M. C. A. His family is active in the work of our church school.

Dr. Juan Benza, a former student, is the school dentist, and maintains a clinic several mornings a week, in the school's dental office provided by the Alhambra, California, church—home of Raymond Mills' parents.

Religious instruction is presented in all grades, supplemented by chapel talks. A religious emphasis week brings an outstanding Protestant leader from a neighboring country for special talks and conferences. In addition one must not fail to mention the exemplary lives of the missionaries themselves.

Happy Dormitory Life

Dormitory life creates certain new experiences for children from the more simple homes. Many have never been accustomed to eating from tables—not to mention the use of silverware and white tablecloths at every meal. The dormitories offer recreation opportunities galore, outdoor barbecues, sports, table games, radios, picture shows. Mr. and Mrs. Raymond Mills handle the boys' dorm, and Miss Agnes Fishback and Mrs. Hughes have the girls'; Miss Margaret Stainton, who came recently from Canada, will take over when Miss Fishback and the Hughes go on furlough in December.

The dormitories may be considered as extensions of the school. Some 80 boys and girls live there under 24-hour supervision. Robert Lemmon—who has alternated with Fred Hughes in the director's post—gives Sunday morning sermonettes.

Little Church on Peru Avenue

The attractive church, set in a garden of flowers, is a fine supplement to the school. Once a month there is an English service to which come Protestants of many groups. Every Sunday there is church and Sunday school in Spanish, with attendance sometimes reaching one hundred. Argentine-born Ramon Deiros is the pastor.

At the church Mrs. Lemmon helps out along with all the other missionaries. The actual church membership is not large, but attendance and interest are growing. The main stress is being given to the church school and the young people's meetings, training up a generation with a Protestant background. Actual management of church affairs remains in the hands of the Mission folk, but they are gradually increasing the participation of the local people.

The work in Paraguay is something to be proud of, for it has been built solidly. The church and school buildings are dig-

*The Kimes spent 15 months in Paraguay working with the American Cultural Center. They found plenty of time to observe the workings of the school and church, where they were practically considered members of the Mission family. Mrs. Fred Hughes, wife of the director, is the living link for their home church in Pasadena, California.

nified and command respect from all, both in appearance and in achievement. The Mission is in capable hands. Laymen at home might like to read that evangelism is sweeping Paraguay, but the established church is too well entrenched to push lightly aside. The bells of the old churches keep Catholicism ever present upon the consciences of the people. Many are unwilling to risk losing their jobs by openly aligning themselves with Protestantism.

Nor is American zeal or skill equal to the task of regenerating Paraguayan education quickly. The country's school budget is puny compared to military expenditures, especially now during the civil war. School buildings are humble institutions converted from old homes. Teachers are forever apologizing for their poverty, while they strive valiantly to lift themselves by their bootstraps. Education is supposed to be free, but registration fees, uniforms and textbooks cost more than many can afford. There are so many holidays and vacations that there are scarcely five months of instruction, and that is composed of only two to four hours a day in the classroom.

Here, as elsewhere, the United States of America is looked upon as the greatest nation in the history of the world. We, who by fortunate accident of birthplace are privileged to call ourselves "Americans," are confronted with a mighty challenge. The work of broad-minded missionaries is necessary, along with the cultural programs of the U. S. Government, and the sincerest efforts of honest businessmen, to carry the best of our culture to these lands whose rhythm is still largely that of the ox-cart.

Picture Stories from the Philippines

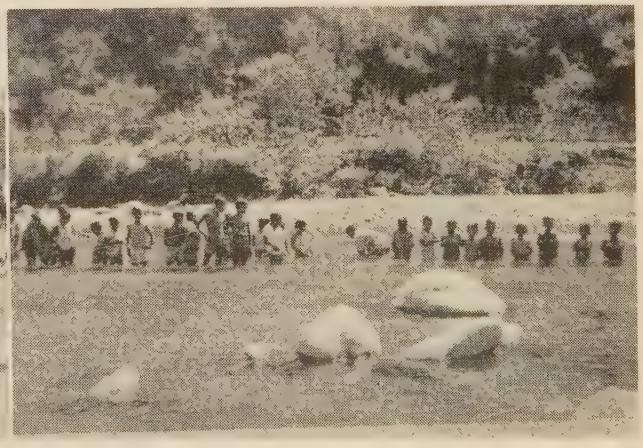
IN November, 1945, Paul D. Kennedy returned to the Philippine Islands where he has done much to restore the morale of the people by his friendship, by assisting in securing relief, and by developing the religious education and evangelistic program. The accompanying pictures were recently received from him.

The rebuilding of a portion of the former Sallie Long Reed Memorial Hospital at Laoag for a pastor's residence and Sunday school rooms will be the first assignment of John Chatfield, new missionary under The United Christian Missionary Society who is en route to the Islands. At the left of the ruins is the Laoag Christian Church.

What fun the kindergarten children are having opening a box of toys brought to them by Mr. and Mrs. Norwood Tye from the children of the Kansas Christian Churches! Looking on are Pastor Casiano Caloma of Vigan, and Miss Tilomena Nacorra, deaconess.

Mr. and Mrs. Tye recently joined the missionary staff in the Philippines.

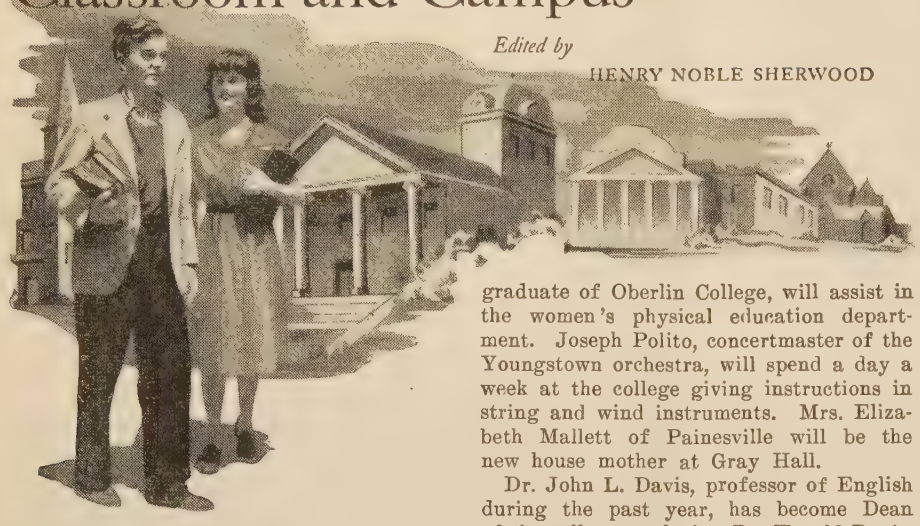
The Mission jeep driven by Mr. Kennedy, carried 21 young people from the Abra Mountain churches to the youth conference at Currimao. During the conference, 17 youth were baptized. In the picture at the lower right are 22 candidates for baptism at the Abra Convention. More than 300 river baptisms are reported for the first six months of 1947.



WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD



Disciples Divinity House
Chicago, Illinois

IN THE past twelve months eleven degrees have been granted by the Divinity School of the University of Chicago to Disciples Divinity House scholars. Six of these degrees have been won on the basis of dissertations dealing with the history and interpretation of the Disciples of Christ. Research of this nature is a primary concern of the House and one of the most important reasons for its existence. Such investigations help one to understand both the historic and present nature of the brotherhood, to glean its valid traditions, and to see the directions in which it should move in the future. The dissertations include the following:

Woodrow W. Wasson has done a doctoral dissertation on "James A. Garfield and Religion" which states anew the great contribution which Garfield made to the brotherhood.

Bachelor of Divinity dissertations about the Disciples of Christ are J. R. Moffett, "An Evaluation of Peter Ainslie as a Christian Leader"; C. B. Robinson, "The Preaching of Burris Jenkins"; Matthew J. Votruba, "The Interpretation of the Lord's Supper Among the Disciples of Christ"; Clarence M. Doss, "The Interpretation of Worship Among the Disciples of Christ"; and Dennis B. Savage, "A Compilation of Historical Background Materials for a Religious Pageant (for a Crusade for a Christian World)."

Hiram College
Hiram, Ohio

A number of additional members have been added recently to the Hiram College faculty, according to an announcement from President Paul H. Fall.

James Clague of Leicester, England, has been added to the staff in philosophy and religion. Thomas Weir, a graduate of Mount Union, and recently at the University of Chicago graduate school, is augmenting the staff in the economics department.

William H. Taft, a member of the Youngstown College faculty, and director of publicity for Hiram, will offer a course in journalism. Miss Marian Solleder, a graduate of Oberlin College, will assist in the women's physical education department. Joseph Polito, concertmaster of the Youngstown orchestra, will spend a day a week at the college giving instructions in string and wind instruments. Mrs. Elizabeth Mallett of Painesville will be the new house mother at Gray Hall.

Dr. John L. Davis, professor of English during the past year, has become Dean of the college, replacing Dr. Harold Davis.

Mrs. Ray E. Hunt, formerly student work director for the Disciples under The United Christian Missionary Society, and for a number of years dean of students at Lynchburg College, has assumed a similar position at Hiram. Dr. Ray E. Hunt becomes the minister of the Hiram church. Dr. and Mrs. Hunt are well known in brotherhood circles, and come to the Hiram community from several years of service with the Central Christian Church, Texarkana, Texas.

Dean F. J. Holter, Jr., has resigned to accept a position as associate professor at West Virginia University, Morgantown. Dean Holter has been with Hiram College for the past ten years, and since 1939 has been dean of men. He was coach of the college football team for several years, and recently has been the adviser to the large group of veterans enrolled at Hiram. In his new position he will be in charge of the health curriculum, graduate studies and research in the School of Health and Physical Education. Dean Holter completed his work on his Doctor of Philosophy at New York University this summer and will receive his degree next spring.

Bible College of Missouri
Columbia, Missouri

Dean Carl Agee, of the Bible College of Missouri, has announced the appointment of Vladimir E. Hartman as head of the department of rural church. The department was instituted two years ago with Gene W. Wetherell as the Extension Minister for the Rural Church. With the arrival of Mr. Hartman, the rural church staff will be doubled.

Mr. Hartman received his Bachelor of Arts degree from Oklahoma Baptist College at Shawnee; his Bachelor of Divinity degree from Colgate Rochester Theological Seminary at Rochester, New York; and his Master's degree from North Carolina University under a Rosenwald fellowship. He has been a member of the Farm Security administration staff working with loans to farm tenants, and spent two years at work for the Council of Southern Mountain Workers with rural pastors in the South Appalachian states. His headquarters was at Berea, Kentucky.

Butler University
Indianapolis, Indiana

Butler University's 1947-48 year started on September 8 with approximately 1,400 beginning students taking part in "Freshman Week" activities which included aptitude tests, English tests, physical examinations, and conferences with faculty advisers on courses of study. Twenty-five new faculty advisers were appointed by President Ross to handle the large freshman class, the second largest in the history of the school.

Shortly after the start of the new school year, scholastic averages for the second semester of the previous term were announced by Dr. C. R. Maxam, registrar. As has been true in previous years, grades of coeds topped those achieved by men students. Figures reveal that the women attained a 2.3982 average, out of a possible 4.0, as against a 2.1350 average for the men.

College of Education students led those registered in other colleges with a 2.8923 average, followed by School of Religion students with a 2.5956; students in the College of Pharmacy with 2.4377; College of Liberal Arts and Sciences students with 2.1341; and the College of Business Administration students with a 2.1318 average.

Principal William Robinson, Birmingham, England, was the guest speaker for the opening fall convocation held on September 11 in Sweeney Chapel of the School of Religion.

Texas Christian University
Fort Worth, Texas

President M. E. Sadler has been appointed one of eight delegates to represent the Disciples of Christ at the World Assembly of Churches to be held in Amsterdam, Holland, August 22–September 5, 1948. This appointment was made at the recent International Convention of Disciples of Christ held in Buffalo, New York.

Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York City, will be the guest speaker for the annual Ministers' Week to be held in conjunction with the first week of Texas Christian's 75th anniversary celebration, January 12-16, 1948.

The first year's check for an annual grant of $4,000, granted to the University by the Carnegie Foundation for the Advancement of Teaching for an indefinite period, was received recently by President M. E. Sadler. TCU will add an additional $1,000 to the fund.

Donations totaling $98,800 to establish "named scholarship" funds for permanent endowment have been received by the University during the past fiscal period, July 1, 1946, to June 30, 1947, the greatest number of permanent funds in the school's history.

A bequest of approximately a half million dollars to the University endowment fund by Mrs. M. M. Barnes, pioneer Fort Worth resident, has been announced. Mrs. Barnes in her will requested the fund to be used to aid worthy students.

Victor Siao of Nanking, China, is studying at the University this year under the

sponsorship of The United Christian Missionary Society. He was principal of the Christian mission high school in Nanking during eight years of Japanese occupation, and was recently granted leave for study in the United States.

Phillips University
Enid, Oklahoma

Special observances are planned to celebrate Phillips University's 10-40-100 year, so called because the 1947-48 school term brings the 10th anniversary of the presidency of Dr. Eugene S. Briggs, the 40th year of Christian service of the university, and the 100th anniversity of the birth of its founder and first president, Dr. E. V. Zollars. Founders' Day will be observed on October 9 and 10 with the cornerstone laying for the new $400,000 Bible College. The joint boards of trustees and advisers will meet at that time.

Full enrollment of approximately one thousand was reached before the 1947-48 session opened on September 3. Four hundred seventy-five are enrolled in the College of the Bible, 100 of this number in the graduate division.

More than $300,000 is on hand to help replace Old Main, which burned last May.

Lynchburg College
Lynchburg, Virginia

Reports from the Admissions Committee show that approximately 650 students have been admitted for the 1947-48 session of Lynchburg College which began on September 17. A large number have been placed on the waiting list and many have been refused.

Six quonset huts have been erected on the campus by the Government. They are being used to house the library and faculty offices. Several rooms in the main building have been released for classroom purposes.

Recent appointments to the faculty and staff include Dr. Jacob Cunningham as Dean of Students and Associate Professor of Education; Mrs. Christine K. Wells as Associate Dean of Students and Assistant Professor of Education; Miss Kate Mapp James, Assistant Librarian; Mrs. Nora Douglas as College Nurse; G. W. Everett as Assistant Professor of Chemistry; Miss Norma Bowen as Instructor in Chemistry and Mathematics; F. V. Rigler as Assistant Professor of Mathematics; Richard F. Stone as Assistant Professor of Business Administration; and Mrs. Elizabeth G. Stiff as Hostess.

Our Newest College

The Harris School of Nursing of Texas Christian University opened its first year under auspicious circumstances. It has an endowment of $750,000 and approval of the National League of Nursing Education. On completion of the course of study, students receive the R. N. certificate and the B. S. degree.

Eureka College
Eureka, Illinois

The fall term of Eureka College opened on September 16 with a total enrollment in excess of last year, using all available housing facilities.

The faculty of the college has been expanded by the employment of C. A. Gilkerson as associate professor of economics and business. Mr. Gilkerson recently was director of training of the Public Service Company of Northern Illinois. He has had positions with the United States Shipping Board and with the United States Veterans Bureau. Mr. Gilkerson is a graduate of Lewis Institute of Chicago and has a Masters of Business Administration degree from the University of Chicago.

Many improvements were made in the Eureka physical plant during the summer. The moving of the library to Burgress Hall was completed; new classrooms were made available in the vacated space of the old library quarters; repairs were made on both Burgress and Magdalene Hall. An automatic heat control system has been installed in the science hall. Many items of equipment and furnishings have been secured from the war surplus, including a large quantity of electronic and radar equipment.

Nanking University Seeks to Improve the Farm Lands

A UNIQUE program to prevent soil erosion in China has been developed by Dr. Shui Tsai Hwang, professor of soils and fertilizers at the University of Nanking, one of the thirteen Christian Colleges in China and in which Disciples of Christ have a special concern. Dr. Hwang experimented with broadcasting a cover crop of soybeans on hillside corn fields rather than planting them inter-rowed as was done heretofore. He found that this method of planting almost completely stops loss of soil from slopes as steep as twenty per cent.

Dr. Hwang points out that Chinese farmers must be taught the right use of strip farming and other means of protecting and using slope land. He asserts that the idea must be spread among farmers that the use of upland is as important at the use of rice paddies. Using the upland, he states, would mean that many new crops could be introduced and better strains of corn, peas, beans, and wheat could be produced. Peanuts could also be grown on the upland, he says.

During the war, when the University of Nanking personnel fled to Chengtu in West China, Dr. Hwang moved with them. At that time he visited various provinces, studying methods of soil conservation and collecting soil samples for class teaching. The trips included journeys to the Gobi Desert area, Chinese Turkestan, and trips south to the border of China and French-Indo China. Today he has forty-eight "soil profiles," representing all the important soils of China ranging from those in the humid, warm areas to the desert types of soil.

The university has operated a 300-acre experimental farm for several years, and Dr. Hwang has recently introduced soil conservation into its management. A crop was put in last year, and he hopes soon to start at least one long-time research project showing the effects certain fertilizers have on rice.

Dr. Hwang, who is a graduate of the University of Nanking and has an M.S. degree from the University of California, arrived in the United States last January and has visited agricultural projects and colleges and soil erosion conservation projects in all parts of the country. Dr. Hwang is spending four to six months in England making special studies on the most recent methods of reclaiming saline soils. He will visit Egypt and India on his way back to China.

The Minister of Finance of the Chinese National Government has asked the University of Nanking's College of Agriculture to conduct a two-year training course for reclamation of the salt regions in North Kiangsu province, and Dr. Hwang will teach this course on his return to Nanking.

Meet Miss Etta Proctor

FOLLOWING the International and World Conventions in Buffalo, Miss Etta Proctor, one of the ninety delegates from the Churches of Christ in Britain to the World Convention, spent several weeks in the United States in order to become better acquainted with the women's work here. She attended two missionary training institutes in Kentucky as an observer, one week at Missions Building, Indianapolis, a week with one of the women's state secretaries, and a fourth week in a local church working with a director of religious education.

Etta Proctor

Miss Proctor is one of the Home Missions Sisters supported by women of the Churches of Christ in Britain. These Sisters are appointed to specific churches for a period of service varying from six months to two years. They go into a local situation to help with the women's and children's work generally, but in many instances they also have to take hold of all of the pastoral work and sometimes the preaching. Miss Proctor just concluded a service in Fife, Scotland, and upon her return from the United States is assigned to work in Ireland.

RONALD REED, national director of intermediate work in religious education for The United Christian Missionary Society, has accepted a call to the pastorate of the First Christian Church, Kent, Ohio. He will move from St. Louis and begin his new work Oct. 5.

Earl Hanson Fife is the new secretary-evangelist for the Christian churches of Montana. Mr. Fife has had a comprehensive pastoral and evangelistic work in the brotherhood.

Mrs. R. W. Blosser, secretary for missionary education and organizations in North California, was honored in July during the North California Convention for 25 years' service.

Dr. Perry E. Gresham, pastor of Central-Woodward Christian Church of Detroit, Mich., preached on "The Bells of God Are Pealing," on Sunday, Sept. 21, over the Church of the Air of the Columbia Broadcasting System network. The chancel choir of the church provided the music for the program.

Willard Johnson, formerly dean of men at Drake University and more recently vice-president of the National Conference of Christians and Jews, has been named national program director for NCCJ.

Roy G. Ross was re-elected general secretary of the International Council of Religious Education at the quadrennial International Sunday School Convention in Des Moines in July.

A new vice-president of I.C.R.E. is Harry Hines of Dallas, Tex., prominent Disciple layman.

Mary Eleanor Higdon, daughter of Dr. and Mrs. E. K. Higdon, was married to Gerald R. McDaniel at the Downey Avenue Christian Church, Indianapolis, on Aug. 14. The couple will make their home in Indianapolis where the groom operates the McDaniel Press.

Dr. George E. Miller retired as a missionary to India on July 1. He will continue to make his home in Nashville, Tenn., where he has resided for the past two years.

Several Chinese Disciples of Christ arrived in San Francisco on Sept. 8 aboard the SS. "General Gordon." They included Mr. and Mrs. Chen Keh-ching; he will teach as an associate professor at the City College of New York. Cheo Pehhfuin will study at the University of Chicago. Cheo Pen-ching will become a student at the University of West Virginia; he was to be met in Chicago by Miss Cammie Gray, missionary to China, and her adopted daughter, Miss Joy Ruth, a sister of Mr. Cheo's.

Mr. and Mrs. Homer P. Gamboe of India became grandparents on July 11 when Maurice Phelan Marshall III was born to Mrs. Alice Gamboe Marshall.

Dr. W. E. Macklin, pioneer medical missionary to China, died at Port Credit, Ont., where he was living with his daughter since the death of his wife a few months ago. Services were held on Aug. 12.

Mr. and Mrs. Walter Cardwell announce the arrival of a daughter, Mary Ann, on Sept. 7 at Coquilhatville, Belgian Congo.

Miss Helen Frances McGavran, daughter of Dr. and Mrs. Donald A. McGavran, became Mrs. Clifford Corneli on Aug. 11.

Ira W. Langston, pastor of the Park Avenue Christian Church, New York City, delivered a series of weekly radio meditations recently over 86 stations of the American Broadcasting Co. network.

Miss Harriet-Louise H. Patterson, author of several books on the Bible and the Holy Land and a director of the Disciples of Christ Historical Society, had an article, "I Am a Woman Minister," in the August issue of the *Woman's Home Companion.*

E. T. Cornelius, former superintendent of the Mexican Christian Institute, San Antonio, Tex., resigned his position with the Army-Navy Y.M.C.A. in New York to join the faculty of Texas Christian University this fall.

Miss Rachel Bush Gamboe was united in marriage to Franklin Reid McGuire on Aug. 8 at the First Christian Church of Winchester, Ky. The bride is a daughter of Mr. and Mrs. Homer P. Gamboe, missionaries to India.

Louis A. Warren of Fort Wayne, Ind., a director of the Disciples of Christ Historical Society and chairman of the planning committee, and Edgar DeWitt Jones of Detroit, contributing editor of WORLD CALL, were among the 16 persons present at the Library of Congress when the Lincoln papers were opened to the public for the first time. Dr. Jones has long been at work on a Lincoln volume. Dr. Warren is director of the Lincoln National Life Foundation.

Hugh Darsie, pastor of Flatbush Christian Church, Brooklyn, N. Y., gave a series of weekly radio messages in August and September on "Faith in Our Time" over stations of the Mutual chain.

Dr. Robert M. Hopkins, retired president of The United Christian Missionary Society, and recently returned from Geneva, Switzerland, where he served the World Council of Churches, will head the National Interagency Conference on church and welfare support scheduled for November 18-19 in Washington, sponsored by the National Stewardship Institute of the Golden Rule Foundation.

As WORLD CALL goes to press word is received of the death on September 15 of W. R. Warren, in Sarasota, Florida, where he has resided for a number of years. Dr. Warren was the first editor of WORLD CALL.

Missionary Register

Departing for the Field:

Miss Goldie Alumbaugh sailed Sept. 2 from New York on the SS. "Talisman" to Matadi, Belgian Congo.

Dr. Donald Conwell and Mr. and Mrs. Albert Paget reached London on Sept. 2 on the first lap of their journey to Belgium for language study.

Mr. and Mrs. E. B. Smith will sail for the Belgian Congo as soon as passage can be booked.

Mr. and Mrs. O. J. Goulter, Mrs. Douglas Corpron and daughters sailed on the SS. "General Meigs," Sept. 5 from San Francisco for Shanghai.

Mr. and Mrs. Joseph Smith and sons will sail for Shanghai from New York as soon as passage is available.

Dr. Hope Nichoson was to sail from New York for India, via Ireland, on Sept. 11 on the "Queen Mary." She will remain in Ireland for several months of special study in Dublin.

Miss Marilynne Hill and Dr. Elizabeth Lutz were to sail for India on Sept. 18 via the "Queen Elizabeth" to England and aboard the SS. "Strathmore" from England to Bombay.

Miss Vida Elliott was to sail from San Francisco on Sept. 21 for India aboard the SS. "Obereitzel."

Miss Stella Tremaine of China arrived in San Francisco on the SS. "General Gordon," on Sept. 8.

Women and World Highways

The Telephone Rang

By ALICE O'HAIR THOMPSON*

WHEN the telephone rang, Mary Churchwoman was in the basement. "Oh, bother!" she exclaimed as she bounded up the stairs. But when she spoke into the mouthpiece, she allowed no note of irritation to creep into her voice. It was Mrs. Council President calling. Mary was head of the council's department of world service. Mrs. President was calling a very special meeting of the executive committee of the council. Could she come?

"Well," sighed Mary, feeling very much the martyr, "I might run in for a few minutes." "But," insisted Mrs. President, "it will take a whole evening. I don't want anyone just running in. We are to consider the most important, the most urgent, problem facing our brotherhood. Don't come, Mary, unless you can stay through and have an earned opinion to express. Snap judgment will not do." "All right, then," agreed Mary, resignedly. "I'll be there for the whole evening, but I do hope it doesn't last too late. John so hates to wait up for me."

Mary had wanted to go to the Country Club that night. The Rotarians were entertaining their Rotary Anns at a dinner. Oh, well, she really didn't mind so much. At least they'd save the five dollars the dinner would cost.

Promptly at seven-thirty Mrs. President called the meeting to order. Nearly every member of the committee was present. There was an expectant hush, for no one knew *why* a special meeting was being called. They couldn't remember when they'd had a special meeting.

Surprisingly, their pastor was there, too. He always said that his women were smart enough to run their own affairs, so he seldom attended any of their meetings. Somehow, they appreciated that.

They repeated together their abiding thought for the year, "Every Church Crusading—Every Christian a Crusader," and the prayer thought, "Dear Lord, make me a Crusader today." Then the meeting was open.

THE pastor spoke of the Crusade for a Christian World. They already had spent one Sunday morning hour with the first issue of *The Christian Crusader* in their hands. Then those who were not present that morning had received a copy by mail. They knew the general objectives as well as the special ones. But now to refresh their minds Mrs. President supplied each with a copy. They read the general objectives in unison. When they came to the specific goals, the pastor supplied them with the goals for their own church. As he spoke of the needs of the world—of the devastation and hunger and spiritual lack—with great emotion he said that this might be their last chance. He reminded them that in the accomplishment of this huge task, reservoirs of good will might be created that would help save civilization from chaos. But they would have to become changed persons themselves if the task was to be done. There must be a resurgence of Christian living in every one of them—a deeper dedication to the work of the Kingdom. In closing he quoted the hymn, "Are Ye Able?" and expressed his hope that their response might be, "Lord, we are able!"

The pastor sat down. Women who could always talk were silent. Were they able? Soul-searching went on. Laura Do-Good was the first to speak. In a clear, piping voice she said, "Why, this is just what we should have been doing all the time, isn't it?" "Yes," said the pastor, "a marvelous program has been laid out for us for the next three years."

"This is such a gigantic thing," said Mrs. Quiet Soul. "We can never do it in our own strength. Shall we quietly, silently, pray for God's guidance and power to be given us?"

Every head was bowed. No! there was no rushing of a mighty wind, but a felt Presence entered the room. There was a new warmth—strangely near and compelling. Lesser concerns, personal desires, seemed to melt away in the great quiet of God.

At length Mrs. President broke the silence. "Ladies, we have met to consider how the Council can help our church in the Crusade. This is the important question before us."

"Well," suggested the treasurer briskly, "let's consider the financial goal first. It will be the hardest to meet." Gently the president spoke. "Don't you think we might consider the other goals first?" "All right," agreed the treasurer.

"I believe I'll ask the secretary to call the roll of departments and ask each of you to say just how you feel your department can fit into the picture. Will that procedure be all right?" All agreed.

"CHRISTIAN EDUCATION!" Slowly, as if thinking her way, the chairman spoke: "We must fill every program with the information and the spirit of the Crusade. Our librarian must see that booklets and other Crusade literature are available in each circle. *The Christian Crusader* must be used in group meetings as each issue comes out. Our WORLD CALL chairman must secure more readers and subscribers." "I have an idea," interrupted Mrs. Far-Sighted, "Let's send WORLD CALL to each member of the official board who does not already subscribe." "Fine," agreed Mrs. President. "I think that's all," continued the chairman of Christian Education, "except that we must be responsible for carrying this program to the children and the youth groups of the church. Every age group must be deeply aware of the Crusade and its meaning. We must take upon ourselves responsibility for forming more study classes in leadership training, don't you think? I suppose I'll think of a lot more things as the year goes on. I think best when ironing or washing dishes, so just give me time."

ON DOWN the line of departments they went. HOME SERVICE felt her department must be more interested in people—must make them more welcome and comfortable, serve their needs so well that they would return again and again.

PUBLICITY thought that she had a big job laid out for her. Notices and articles about the Crusade must appear in daily and weekly papers, as well as in the church paper and the Sunday bulletins. The telephone committee in each group must be constantly urging attendance at each meeting of the Council, and at the church school and worship services.

SERVICE AND SOCIAL ACTION became quite enthusiastic as she outlined her program. There must be many service projects, more CARE packages sent, more telegrams and letters to the President and Congressmen about such things as compulsory military training, more groups studying the work of the United Nations and world order, more prayers for peace, more action against the giant evils afflicting the community and the world—oh, there was so much to do, she declared.

The VISITATION AND EVANGELISM chairman expressed herself as willing and eager to ask her department to sponsor a survey of their community, in the church's effort to reach the unreached; to call in homes where there were children; to help in Christian Home problems; to visit new people in the community at once. Hadn't someone said that each Christian must reach three others for Christ each year of the Crusade?

The WORLD SERVICE chairman spoke earnestly of the needs around the world, of securing volunteers for full-time Christian service, of service projects to supplement the work of the missionaries in the various fields, of the need to understand and love and help people of all lands.

The STEWARDSHIP chairman could not contain herself any longer. "I've figured it all out," she declared. "If every one of us in the church would double his or her giving, it would help so much. Or better still, why not a Crusade to enlist every member in a Tithers' League or a Proportionate Givers' Club?" "Yes," said Mrs. President, "if we could only make people

(*Continued on page* 44.)

*Mrs. R. Melvyn Thompson, New Castle, Indiana, is a member of the brotherhood Crusade Committee.

WORLD CALL

"Go out to the highways and hedges, and compel people to come in, that my house may be filled."
—Luke 14:23

For Adult Missionary Groups

Theme: World Evangelism

Where Winds the Road

WE BEAR witness as Christian people "where cross the crowded ways of life" and in the rural communities "where winds the road," sometimes between green hedgerows, between fertile fields, sometimes where there is no fertility because famine has struck, sometimes where there is little fertility because of soil erosion or exhaustion. The effectiveness of our witness depends upon many different factors.

The Home Missions Council, Agricultural Missions Foundation, the Division of Home Missions of the U. C. M. S., and other agencies are trying to make us more and more aware of the significance for a Christian world of adequate witness in rural areas. All are working tirelessly to help our ministers in rural fields at home and abroad build Christian communities. It should be easy to build a Christian fellowship in rural areas where neighbor knows neighbor so intimately. It was easy in pioneer rural communities where folks were mutually helpful as they cleared their land, raised their barns. That sense of mutuality needs to be recaptured and vitalized by the Christian churches across the land.

United Christian Ministry

Dr. Leslie Moss, executive director of Church World Service, this past summer was traveling through the Orient. He journeyed from the Philippines, through Indonesia, to Malaya, and on to Siam, very much conscious all the way that world-shaking forces were at work, and people were mightily in need of influence to the side of righteousness and truth. All along he felt keenly the need of strengthening the Christian witness. Leadership was inadequate. The leaders there more often than not were too war-weary and exhausted to serve adequately. Dr. Moss felt that rural rehabilitation as promoted by John Reisner of the Agricultural Missions Foundation might prove an open sesame in the larger and better established areas of Christian work. In regard to this he wrote from Siam in June:

"One prays that the churches of America may seize this instrument [rural rehabilitation] and utilize it to the full. It will give a new concept of united Christian ministry to nations which desperately need some evidences of a Christian program that motivates all major branches of the church. Unrelated pieces of mission work, no matter how good, have no definite services for the peoples in this part of the world. We reiterate again and again that the world is too strong for a divided church, but that is as far as most of us get in actual planning.

"I think the churches of the United States should offer a program of preventive medicine to peoples down here. Everywhere I have gone undernourishment is defeating the struggles of our Christians. Worn from the hunger of the war years, many are stricken or imminent victims of tuberculosis and other diseases. Can we not, as Dr. Cort of Siam has proposed, have some mobile X-ray units, such as are now being used in America to diagnose and provide prompt help for hundreds and even thousands of students and others, Christians and non-Christians alike? This is a program which would really bring new life—which we are content to preach but do so little to provide."

Dr. Moss recommends Christian information centers at focal points; literature, motion pictures to tell in a clear and straightforward way the truths of Christianity. He asks, "Does the church lack the courage to face a world in desperate need of the Christian message?"

Going Forward

The Disciples of Christ have been going forward to some considerable extent in the field of the rural church, but not far or fast enough. With 5,012 rural churches of Disciples of Christ, and 2,500 of those with no preaching service on Sunday, we face a challenging problem at home, and a neglected one. Are you in such a rural church? Is your neighboring church such a one? Edwin L. Becker has written an excellent pamphlet, *The Pastoral Unity Plan*, which can be had for 25 cents at U. C. M. S. headquarters. One of the goals in the Crusade is to assemble financial and leadership resources looking to the organization of at least 350 town and country churches into 130 *new* pastoral unities. That little pamphlet describes quite thoroughly the working of this plan which has proved very effective where carefully entered upon. See also his article in this magazine.

Disciples of Christ are slowly going forward also in their rural work upon the foreign field. Missionaries have been receiving practical training for an effective ministry to the village and rural community. Recently a rural work has been opened in Paraguay. At Coronel Oviedo, a good sized country town on a new highway which connects it with both Asunción and Villarrici, Mr. and Mrs. R. Q. Adams took up their residence shortly after last Christmas. Their first months were all to be spent in getting acquainted with people, customs, possibilities for service, making friends, and winning respect. Such preparation is a necessary basis for any worth-while work in the future.

A Farmer's Illustration

Miss Ann Mullin sent this illustration from Damoh, India. It is a farmer's illustration. Ram Jit, a villager, a convert from Hinduism, gave his testimony at a non-Christian fair. Pulling a dirty, torn rag from his pocket, he said: "On my way here I saw this dirty, unclean rag on the road. Someone had thrown it away. No one wanted the dirty thing. In this rag I saw myself as I was before accepting Jesus. I said to myself: 'Ram Jit, there you are! That is like you were—unclean, useless, liked by none!' Then I thought of what this rag may become. It could be sent to a paper factory where it would be pounded, put through a machine, and completely changed, emerging as clean, new paper. The stamp of the king could be put upon the paper and it could become a five rupee note, very acceptable to people." He concluded, "I have been transformed by Jesus; I have the stamp of the King upon me."

Farm or Teach

The Everton B. Smiths, who have done rural work at Lotumbe, Belgian Congo, when asked whether they farm or teach, or both, have replied: "Farm? Yes, though we call it gardening where all the work is done by hand and the patches under cultivation are but small forest clearings. Teach? Yes indeed! By word of mouth, but principally by demonstration—how to plow under the vegetation with hoes, how to plant so the roots may have a firm grasp and the tall manioc or plantain will not fall over in the first windstorm, how to care for tools, how to 'figure,' how to deal honestly with one's fellow man in word and deed, how folks in other countries live in this large world, how to build homes, to raise larger chickens, how to care for fruit trees, striving always to instil pride of workmanship and thoughtfulness for others. And religion? That's the whole job! To live each day so the Golden Rule will become the motivating principle in the lives of our pupils."

Like a Watered Garden

The worship service to accompany the study of rural evangelism, particularly the fifth program in *We Bear Witness*, will certainly be a helpful one. The title is, "Like a Watered Garden," the theme —*Wells of Living Water.*

A Special Program

Have you thought of presenting to a larger group than usually attends a missionary or council meeting, Mr. and Mrs. Warner Muir's fine program, "Our Mission High," of the twelve strong programs in *To The Task! Crusade Series, Vol. I?* That volume can be secured from the U. C. M. S. for $1.25.

"The City of God Remaineth. . ."

WE drove through the streets of Birmingham, England, with friends from the British Churches of Christ. At every turn there were vast open spaces—bombed out areas where formerly shops or business houses had been. Suddenly we came upon the ruins of a church which had once been very beautiful. Now it was crumbling except for the tower which stood straight and lovely, pointing to the sky, a symbol of the living church in the hearts of those Britishers which would never die. On the front was this sign, "The City of God Remaineth. . ." This was a symbol of the spirit of Christians in war-torn countries around the world where, in spite of privation and destruction, Christ and the church live.

I asked myself how we measured up to this. Are we really sharing with others in a sacrificial way? I knew the answer before I asked. It is our Christian responsibility to see that Christianity and the church are kept alive and vibrant in China, and in India, and the Philippines. It is for us as Christians to examine ourselves to see where we may have fallen short in the past, and in a spirit of humility, to work together with those other Christians in rebuilding a hurt and disillusioned world.

Young Christians are expressing their concern for this rebuilding of Christ's church through the Christian World Friendship Fund. This fund is youth's part in supporting missions and Christian education around the world. Its $75,000 goal is a thrilling challenge to join hands with other Christians in working toward a Christian world.

"The City of God Remaineth. . ." The car paused and then drove on, but I could see the church rebuilt and others like it in a dozen countries with towers reaching toward the sky because Christian youth had seen a vision of a new world.

JANE ELLEN MILLER.

*May be secured from The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Indiana. Order *Fellowship* and *PM Pack* from Christian Board of Publication.

They Visited Us

FROM many countries came young people or leaders of youth to the World Convention at Buffalo. Brian Carmichael, of Leicester, England, and a junior at Edinburgh University where he is studying medicine, was an outstanding youth delegate. His keen mind and unaffected manners, along with his great enthusiasm for all concerns of the church and his fine courtesy toward all people, won him admirers wherever he turned. Brian has a record as one of the ablest youth leaders among our young people in Britain.

During the convention, he learned of the regional conferences of the United Christian Youth Movement. The one at Lake Geneva was to begin soon. Brian set his heart on attending and by his initiative secured admission, late as it was.

The conference proved an experience the British boy will probably never forget. He had the satisfaction of knowing that his contribution was appreciated. Brian had received a myriad of new ideas and great inspiration. The warm friendships formed in those few days made his leaving difficult, as, on the morning he had to leave in order to reach his boat, the conferees sang:

We're sorry you're going away;
We wish you had longer to stay.
We know we will miss you;
We wish we could kiss you!
We're sorry you're going away.

Youth leaders of many nations received great pleasure from visiting and conferring. We compared problems and programs. Frances Woolery, editor of the intermediate materials for the Christian Board of Publication, and Mareta Smoot, director of young people's work in the department of missionary education of the United Christian Missionary Society, arranged a luncheon and short conference of these leaders.

New World Ahead and other youth books on world evangelism interested visitors from many lands. *Great Is the Company* may have been the favorite. The leaders examined *Bethany Graded Lessons* quarterlies and *Fellowship* with pleasure.

As the East and West, North and South exchanged impressions and ideas, there was always the feeling that although we would not half finish, the acquaintance and understanding established at Buffalo may bear fruit for many years.

—MARETA SMOOT.

Left to right. Standing: Mareta Smoot, Indianapolis; Herbert Shirley, Jamaica. Second row: Max Webb, Canada; Luther Shao, China; Joaquin Vargas, Puerto Rico; A. W. Stephenson, Australia; Daniel Lopez de Lara, Mexico; Feliciano Sarli, and George Wenzel, Argentina; Leslie Colver, Great Britain.

Missions in CYF

Circles and Triangles

Intermediates

November can provide an unusually stimulating program for intermediates. *In Every Land,** Session Five, has short stories of the pioneering of William Carey and Henry Martin in India, of Robert Morrison in China, and of Stephen and Mary Riggs among North American Indians. For fuller stories of the unusual and exciting experiences of these vanguards of Christianity, refer to *Great Is the Company** and the Eagle Book, *Get Through or Die.** Reserve the set of 3¼" x 4" slides, *Livingston and the Congo** for this meeting. (Rental, $1.00).

Seniors

Story after story shows the strength of the steel bonds which unite Christians of the world and demonstrates their loyalty to God at all risks. "By Word and Deed" in *New World Ahead** is the basis for the November program. Worship material is provided in the Cummings guide.*

Sunday Evening Groups

Intermediates

For separate meetings of your Chi Rho Fellowship, you have the PM Pack, with its unit "Go—Tell" on world evangelism. Leader's handbook, *In Every Land,* brings stories and worship material.

Seniors

A look at the horizon of missions will be interesting to your CYF as they begin their study of world evangelism. Where are we now? That is the question answered in the first session. Supplement the material in *Fellowship* with "Wanted: A Future" and "On the Wrong Road," the first two chapters in the illustrated booklet, *New World Ahead.*

Missionary Worship Service

Theme: Wells of Living Water

NOVEMBER

Like a Watered Garden

Opening Sentence: And the Lord shall guide thee continually, and satisfy thy soul in drought. . . .thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (*Isaiah* 58:11)

Hymn: "Eternal Spirit, Evermore Creating" (*Christian Worship: A Hymnal,* 161)

Prayer: How needlessly our lives are withered, parched and fruitless, when Thou, O God, dost offer us continually the water which will make the desert place to blossom as the flower. Yet drought comes upon our souls. Noble impulses wither and fade. Our lives are barren. Our spirits are as a desert place. Others, looking upon us, despite our Christian profession, see no beauty and no fruit. The seeds of Thy loving purpose have been planted in our hearts. With high hope we have dreamed a dream of the blossom and fruit which our lives shall yield. But we have become interested in many things. We have left our lives as gardens untended. We have refused or neglected the water from thy bountiful supply. Grant us this hour to seek thee. Grant us from day to day to receive thy gifts and use them. Let beauty and fruitfulness and life be our portion because we dwell in thee. In Jesus' name, Amen.

Leader: Have you ever in traveling across the Southwest, after passing seemingly endless miles of sagebrush and mesquite and cactus, come suddenly upon an irrigated valley, luxuriant in its production of alfalfa and vegetables and fruits? You have doubtless been one of the countless travelers to exclaim: "What a difference water makes! If there were only water the whole desert could be like this!" For the soil is there. The sunshine is there. The seed is available. But without water there is no garden and no fruit. Productiveness awaits the tapping of an artesian flow or the bringing down of the life-giving streams from the hills.

Human life is a desert until that contact is made with God which brings in his ever available streams. Despite our marvelous scientific and mechanical developments, ours is an impoverished and desolate age, because in our obsession with *things* we have failed to tap the divine resources which alone can bring life to rich fruition. The hatreds and rivalries and frustrations and personal tensions which make of our world a barren waste are simply manifestations of our failure to realize that, whatever else he possesses, man's life is unproductive until he draws upon the resources of God revealed in Jesus Christ.

Reader: In *Wind, Sand and Stars,* de Saint Exupery tells the story of a train trip across France in which he found himself in a car crowded with Polish laborers, homeward bound. As he passed through the coach filled with the sleeping crowd, he paused to observe a family group—a father, mother, and a little child. The sleeping parents were bestial in appearance, clods, seeming to have lost all traces of humanity, let alone divinity. But the child had the face of the boy Mozart, sensitive, imaginative, beautiful. The writer asked himself what the child would become; whether, smothered by the atmosphere of home and environment he would lose the beauty and sensitiveness and imagination written upon his face, one day, too, become a clod. He thought to himself that if a gardener happens upon a rose of exceptional beauty he cultivates it, waters it, protects and nourishes it and seeks to develop it to its utmost possibilities. But the traveler mused: "There is no gardener for man!"

"Like a Watered Garden." There *is* a gardener for man. The church is that gardener. In its concern for the lives of its membership, in its educational program, in its missionary and evangelistic outreach, its mission is to bring to the dry and barren soil of human life the streams of God. It is its mission to cultivate and discipline and nurture. "And the Lord shall guide thee continually, and satisfy thy soul in drought. . . . thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Prayer: Our Father, we pray that we may realize that the church is *ourselves;* that its mission is *our* mission; that we may be personally committed to the church in its fullfilment of its worldwide mission.

Hymn: "The King of Love My Shepherd Is" (*Christian Worship: A Hymnal,* 169)

Offering Sentence:

That the Water of life Thou givest
To the ends of the earth may flow,
Bringing verdure to famished spirits,
Bless these gifts as they onward go.

Missionary Benediction

—Galen Lee Rose.

Echoes From Everywhere

An Important Event at Bosobele

The birth of the first baby born of Christian parents in this village since our arrival was an important event—important enough to merit a dedication service, we thought. As the parents were quite willing, the service took place at the beginning of the morning worship service on March 9. The pastor offered a prayer for blessings on the baby and the parents, that she be brought up in the way of truth and light, and that she not be sold into a harem for marriage. She was given the Christian name Jane.

The congregation was impressed with the service, for it was the first of its kind that they had witnessed. May it have a fruitful and lasting influence for good.

—Mrs. W. H. Edwards

Bosobele, Belgian Congo

Food, Clothing, Drugs for Japanese Christians

It touches our hearts to see how much it means to the people here in Japan to know that their Christian brethren in America are really concerned over them. If those who sent clothing, vitamins, etc., could only see the joy their gifts have brought! We wish we had tons of vitamins, especially of A and D, B-complex, and the multiple varieties. The high potency Vitamin C also is needed for special use in building up resistance to colds.

Some friends have asked how they could help and again we would suggest sending the 11-pound packages of food, used clothing, and drug supplies, either to us at the address given below, or to Mr. Nobunda Oda, at Joshi Sei-Gakuin, Nakazato-cho, Kita-ku, Tokyo, Japan. The packages usually take about five or six weeks to reach us. On the declaration slip made out by the sender, if the package is addressed to us, an alternate addressee, Mr. Oda, should be given. Or, if sent to Mr. Oda, then give our name and address. A post card should be sent stating that the package has been sent on a given date.

Food suggestions: dried soups, dried fruits, bouillon cubes, puddings and sweets of all kinds; canned meats, salt, saccharine, etc.

Drug suggestions: cold cream, vaseline, Vicks, vitamins, boric acid powder, bandages, cotton, gauze, aspirin, anacin, cold tablets, sulphathiazole ointment, iron compounds for the blood, merthiolate, rubbing alcohol.

Clothing of any ordinary kind, including shoes, stockings, sox, underwear, even men's hats. Underwear is very acceptable. Dresses, men's suits or trousers, jackets, overcoats—just anything to wear, either for summer or winter. The medium or smaller sizes are best here, of course.

—Kenneth and Grace Hendricks.
Sei-Gakuin, Nakazato-cho
Kita-ku, Tokyo, Japan.

Dormitory Girls Have Much to Learn

Last February we had the pleasure of receiving three new girls into our dormitory at Mondombe. Two are teachers' daughters. Their parents want them to have several years in the station school and church where they have Christian playmates. The third is our pastor's brother's child.

We had 24 girls, but I had to let one go because she couldn't and wouldn't keep the jiggers out of her feet. It is a sign of laziness and don't-care attitude and we felt we should give a more industrious girl the opportunity. Our number has reached 25 now. Two girls from the Tofoke tribe, whose language is so different from Lonkundo, are only about ten years old, but they seem to be happy with us.

It keeps us busy keeping them fed enough, eating the food properly with spoons at a table instead of with their fingers, off a leaf; keeping them and their clothes clean (they have three outfits which is more than they have owned before); and keeping them well—free from bedbugs, lice, itch, ringworm, jiggers, malaria, etc. The girls are faithful at school and love handwork. Right now they are learning to knit, and are breaking the hard palm kernels to sell for oil in Europe.

—Gertrude Shoemaker.
Mondombe, Congo Belge, Africa.

Excitement in Congo Over Visitor

Recently all Congo was excited by a visit from Prince Charles of Belgium, at present, Prince Regent. He was in Coquilhatville for a day and all the school boys and girls from Bolenge and all of the Congo Christian Institute students marched to their appointed place along his route. With their teachers there were about six hundred of them. The missionaries went up for the occasion, too. Our mission press turned out several thousand paper flags for the celebration.

—Walter Cardwell.
Bolenge, Congo Belge, Africa.

Pigs More Important Than the Mother

The house was built in three days. The walls were of mud. The roof was made of matted limbs covered with country tile. One room was for the bed, with very little room to spare. The other room was for eating. The cooking was done in the open. In the warm weather the mother and her two boys slept out of doors. But while the mother was sick, they kept her indoors to protect her from the sun.

When I called, it was necessary that I bow and squeeze to enter the room. The passage came to the middle of my thigh, and some dirt had been scraped away from the floor to make the opening a little larger. The patient was of the caste which make brick, tile, and clay vessels, and keep pigs. She was very sick but I thought she had begun to improve.

Hidden Answers

1. Why is the church like a tree?
2. Is there a widespread interest in Christianity in the Japan of today? If so, how is it manifest?
3. Into what areas should every church reach out and serve?
4. Who is the new executive secretary in the department of men's work of the U. C. M. S.?
5. Discuss the statement, "We do not know what the church of the future ought to be, but. . .it ought to be very different from the church as we know it today."
6. How can the church reach students in the universities?
7. What is the Dale Hollow Larger Parish?

In the midst of the almost totally destroyed central section of the city of Cologne stands the famed cathedral. This striking picture came from Dr. Robert M. Hopkins, who spent the past year in Europe in association with the World Council of Churches.

Then she lost ground. I urged them to move her into the hospital, but because no one would be at home to look after the pigs, my offer was refused. They argued that if it was the will of God that she die, there was nothing they could do. My reply was pointed. "If there is something that we know to do and do it not, we are the ones at fault. It is not an act of God." Cows are looked upon as being sacred, but in this case pigs were more important than the mother.

—Kenneth W. Boniham.
Pendra Road, C. P., India.

Million Dollars for Conference Delegates

Nearly fifty young people from all our stations in China gathered at Chung Hwa School in Nanking for the young people's conference. It was not easy to finance the conference this year, so that the number of delegates and the time of meeting had to be limited. For instance, the Young People's Fellowship in Hofei, our most interior station, had to raise over a million dollars to send their delegates. Transportation rates tripled the day before the conference.

The conference was planned and directed by the younger members of our Mission and they did a good job. About ten of our younger Chinese, graduates of former conferences, have proved they can take over the youth leadership effectively. Pauline Starn and George Cherryhomes spent much time in the planning and setup of the conference but were not able to attend. James and Eva McCallum were the only missionaries on the faculty.

During the final consecration service which followed the Pageant of the Cross, ten young people made life commitments to Christian service.

—China News Letter.

In Memoriam

Mrs. Nellie M. Post, August 16, 1947, Mansfield, Pa. Lifelong member of the Canoe Camp church and missionary society. Age 81.

Mrs. Lydia M. Johnson, August 5, 1947, Mt. Sterling, Ill. For many years an active member of the Mt. Sterling Christian Church and of the missionary society, and in other women's work. Age 82.

Mrs. Emma Cook, July 26, 1947, Claremore, Okla. Beloved and faithful charter member of First Christian Church, Claremore.

Mrs. Ella N. Johnson, July 1, 1947, Three Rivers, Calif. Lifelong member of Christian Church and charter member of First Christian Church, Alhambra, Calif. Mother of Mrs. Greta J. Brown of All People's Christian Church, Los Angeles, and of Miss Ethel F. Johnson, formerly with the United Society.

Miss Martha Kilgour, July 7, 1947, Toronto, Canada. Lifelong member of the Christian church, her father being one of the early ministers of Canada. For 20 years, she was superintendent of an orphanage in Baltimore, Md., and active in Christian Temple.

Mrs. Laura Bowman, July, 1947, Stroud, Okla. Devoted member of the Stroud Christian Church and missionary society where her many friends mourn her passing.

Mrs. Lena Guiff, August 17, 1947, Teague, Texas. Faithful and devoted charter member of the missionary society of First Christian Church, donating liberally to all benevolent causes.

Mrs. Gertrude Wasson, August 5, 1947, Payson, Ill. Faithful and devoted member of First Christian Church. She had unlimited interest in all departments of the church.

Mrs. Bettie Belle Brady, July 17, 1947, Richmond, Mo. Faithful and beloved member and worker in Christian church, and the missionary society. Age 80.

Mrs. M. W. Wampler, September, 1947, Henryetta, Okla. Faithful member and World Call Secretary, First Christian Church. Active in Women's Bible Class.

Mrs. J. M. Silvey, September, 1947, Henryetta, Okla. Member of First Church since 1932. Possessed a personality of fine qualities and splendid faith.

Mrs. Ruth Gray, August 14, 1947, Harrisburg, Ill. She lived an exemplary Christian life, daily expressed in the many deeds of kindness. Member of First Christian Church, serving as teacher, president and treasurer of missionary society. Age 54.

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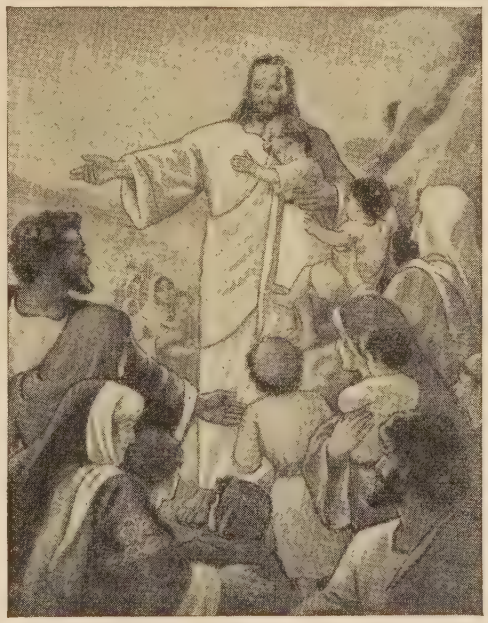

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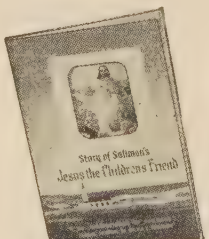

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Rush Year Book Data

For the first year in the history of the Year Book publication, the 1947 volume is being compiled by the International Convention of Disciples of Christ. This task has been undertaken at the insistence of the churches themselves. It is a service of mutual benefit to all of our people.

At the Buffalo International Convention two resolutions were presented urging accuracy, promptness, wider participation by churches, and charging the publication committee to eliminate all possible delays in publication after reports are received. These actions were unanimously passed. This indicates a growing and widespread desire on the part of the churches to have their Year Book printed promptly with accurate information.

The International Convention Office desires to comply with the action of the Convention in supplying the very best book available and invites all churches to make accurate reports at once to their State or Provincial Office. Persumably Year Book blanks have been in the hands of pastors and church clerks for several weeks. Please fill them out and send them at once.

We are all anxious for greater unity in our brotherhood life. The Year Book should be complete, listing every church and preacher. Furthermore, an "estimate" is worse than no report at all. The New Testament advises us to do all things decently and in order. An estimate is indecent. Surely the Lord's business demands the same reverence and care that we give to the communion table, for the Year Book reports the sacred tasks of evangelism, Christian education, stewardship. The Lord adds to the church those that are saved. We record what the Lord has added and publish the good news. Please, everybody, let's make this Year Book one of which we can be proud.

—GAINES M. COOK.

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Greetings from Jarvis Missionary Society

THE missionary society of Jarvis Christian College, Hawkins, Texas, extends "Greetings" to missionary organizations throughout the brotherhood.

At the beginning of the fiscal year just closed, the president appointed the budget committee to propose a financial plan whereby we may systematically and adequately meet our obligations and, at the same time, stimulate attendance.

Without changing the traditional financial procedure or increasing the amount for monthly dues, a budget was proposed by the committee. A detailed explanation of each item was given and space allowed for questions which were answered by the spokesman and cabinet members. The plan met no opposition and was heartily approved. No further appeal was made during the year, but the members responded splendidly, and we were able to concentrate on our study programs. The budget plan has proved itself as the most workable plan.

The Jarvis nursery school was the major home mission project. Truly it has benefited our community at large. Through the vision, untiring effort and competent supervision of Mrs. W. O. Gill, the nursery school, which is nationally known and a credit to Jarvis, has materialized and bridged a very important gap. Mrs. Gill has served as the instructor, the financial secretary, the business manager, the corresponding secretary, the dietitian, the playground supervisor, the nurse, the dishwasher, and the janitor when voluntary help was unavailable. Along with this service, Mrs. Gill discharged excellently and religiously her duties as president of the missionary society.

Summarizing our year's activities, we sent young people to youth conferences, we have met our accepted goals with the national, state, and district organizations, we contributed to the Jarvis nursery school money, supplies and volunteer-service in every necessary capacity; we remembered convalescents and bereaved and distributed Christmas greetings, and we have cared for all general expense through our budget-system. All special days were observed and white gifts were given the nursery school. Our guest-speaker for Mother's Day was Mrs. J. B. Mosley of Southern Christian Institute, formerly of Jarvis. The Triangle Club presented the choral club and band ensemble of Hawkins High School in a Spring Musicale, a feature of youth, by youth, for youth, and the proceeds were given to the nursery school.

Other educational projects included "A Harvest Tea" in the fall and a Bazaar the second week in December. Under the supervision of Mrs. E. C. Hall the women of the society are piecing a "Friendship Quilt" and the men have donated the money for lining and other articles necessary for completion. This will be our introductory project shortly after school opens in September. The society contributed to the J. N. Ervin Memorial and paid its share for the unit contribution for the foreign missionary.

The missionary society of Jarvis Christian College welcomes visitors and friends at all times. Together, we are working for a purpose because "education pays a dividend; ignorance is a waste."

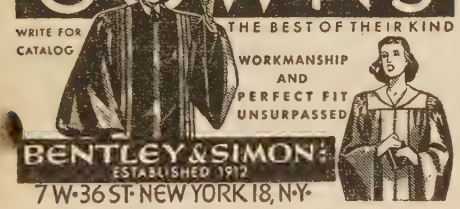
—MRS. M. L. EDWARDS.

Something New for Children's Day

June brought something new in the way of a Children's Day celebration here in Mondombe, Belgian Congo. We have taken special offerings before—sent some money to India one year. This time the little tots had their program at church time, and even the tiny ones had their "bakotas," centime pieces. The girls and boys had sold leaf mould, white ant mounds, and firewood to get their money. The offering totaled 500 francs and will be sent to China Relief.

—GERTRUDE SHOEMAKER.

PULPIT AND CHOIR GOWNS



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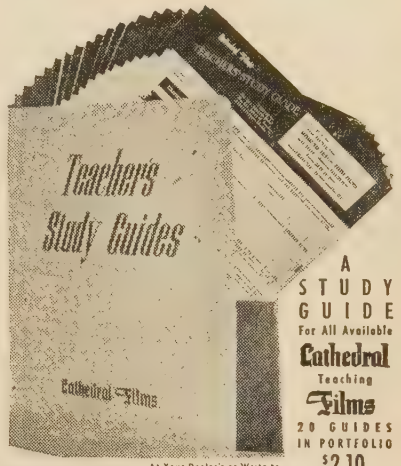

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Christianity's Opportunity in Japan

FROM my earliest recollection, the first Sunday in June of each year has been Children's Day. The program presented the work of foreign missions throughout the world. This year I saw the other side of the picture. On the first Sunday in June, I attended a service at the auditorium of Yoshi Sei Gekuin (the Margaret K. Long Girls' School) in Tokyo, Japan. It was the central service of the first convention of our preachers and lay workers in Japan since the war.

Kenneth Hendricks, missionary, preached in Japanese. While the words of the hymns were strange, the tunes were familiar, and in the singing there was such warmth and zeal that you realized you were among Christians who worshiped with devotion the living God. A collection was taken to start a fund to restore the churches in Japan which had been burned as a result of bombings. The offering was over 5,000 yen—a most substantial amount given by Christians most of whom had, during the war, lost everything but faith in God.

Mr. Oda and Mr. Tominaga, Principals respectively of the Girls' and Boys' schools, are doing a magnificent work. More space and facilities are needed in order to accommodate the young men and young women who are seeking to obtain education under Christian auspices. Plans are now under way for securing an additional site.

Missionary residence, Takinogawa, Tokyo

Mr. and Mrs. Hendricks have converted into a clean, comfortable and attractive home the residence on the school grounds which last year appeared to me to be not only thoroughly unfit for human habitation but quite beyond repair. Their enthusiastic and tireless efforts have brought encouragement to the faculties of both the Girls' School and the Boys' School and put a new spirit into the work of building the Christian church in Japan.

Japan is the land of Christian opportunity. Here the ideology of communism and of a democracy which has its roots in Christianity are each offered to a people who stand as it were with open hearts and minds because their very gods have failed them. The kind of democracy that eventually prevails here depends in a large part on the effort or lack of effort of the Christian church in America during the next five years.

Seventy million people have learned through bitter experience the futility of greed and arrogance and force. Politically they are the largest nation in the world, which by its constitution is committed wholeheartedly to the ways of peace. Without Christianity they may become more fatalistic and accept a manner of life—freely offered to them—which would build a democracy without God.

Certainly not again in our generation, and perhaps not in a thousand years, will Christianity have such an opportunity as is now offered to it in the Land of the Rising Sun.

—DAVID NELSON SUTTON.
Tokyo, Japan.

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Correction, Please

In the September issue an error occurred in referring to the World Council Conference, 1948. At the International Convention, delegates were elected for this great gathering in Amsterdam which was erroneously referred to on page 25 as the "World Order Conference."

Progress—Material and Spiritual

By RUTH LESLIE*

THANK God that we have been permitted to see each other again" was the way the people of Los Haro and Los Felix greeted me when I had the joy of spending a day and a half there after an extended absence of a year and a half. It was interesting to see what new things are being done, what material improvements have been made, and above all, what spiritual growth has taken place in this rural section of Mexico.

In Los Haro one notes at once many improvements in the equipment. In May of 1946 the well was dedicated. The windmill is on the grounds but is not yet installed. The church that gave the money for the well asked that the well be used by the entire town. So, when the windmill is working, some way will be arranged so that all who wish may get water there. The patios are beautiful with potted plants, thanks to water from the well. It reminded me of how we struggled to have a few petunias with the waste water from our kitchen and baths!

The well is only one of the many new things. There is a windcharger for the radio so that now the missionaries do not need to send the battery to town every two weeks to have it charged. The new light plant is on its way and soon there will be electricity! Both the missionary homes have stoves burning bottled gas shipped from Aguascalientes, and the Fuquas have a gas refrigerator.

Much construction is going on. The remainder of the missionary residence, now occupied by the Fuqua family, is being built. New walls and chicken houses have been put up and doors opened to make entrance much easier than it was when I lived there. And of course we must not forget the station wagon and the garage that houses it. My, what a blessing it is!

THERE are now four or five does in the Abundant Life Herd and at present they give about two gallons of milk a day. Jackson, the buck, is so huge that it is hard to believe that he is just a goat! The goats and the dog seemed to know me; at least I kidded myself that they did!

The two nurses, Miss Florine Cantrell and Miss Suárez, are busy getting ready to receive two young women who are to study midwifery with them. There is no dream of opening a school of nursing. The girls will go out as practical midwives much better prepared than the women who practice in the rural areas of Mexico.

One of the afternoons I was there, Florine Cantrell took me in the station wagon to Los Felix. What a wonderful experience! The only outstanding material improvement I noticed there was the school building. It was almost completed and was to be ready for the opening of school if they are granted a teacher.

BUT the spiritual growth of the people in Los Felix fills every worker with joy. Such a beautiful spirit is evident. The people are so kind and considerate of one another. That afternoon as we went from house to house greeting the people we could feel this spirit.

We went first to see Trini, in whose house the little Sunday school has been meeting for three years. From her house we went to see Berta and Nacho and their lovely baby boy. The baby is being cared for according to instructions from the baby clinic in Los Haro in spite of all the neighbors' advice. We went from there to Doña Lupe's and then to Doña Pola's. In her house we were able to visit not only with dear little Doña Pola but with Manuala, the daughter-in-law, and with Irene, the daughter. Irene has a darling baby girl and she also is following instructions from the baby clinic in her care. At Chole's and Fernando's we saw some of the fruits of the Abundant Life Herd in their milk goats. At Carmen's and Chema's we had supper in our honor. It was really a feast of chicken, potatoes, beans, rice and cookies.

Some of the Abundant Life Herd

Several years ago workers of the Los Nogales church began to visit in the homes of Los Felix. About three years ago a small Sunday school was begun. A year ago a mid-week preaching service was added. And only one who knew the life of the ranch before that can appreciate what a change has taken place since they have opened their hearts to Christ. What a difference Christ does make in the life of an entire community!

*Miss Leslie, missionary under The United Christian Missionary Society, recently returned to Mexico after furlough.

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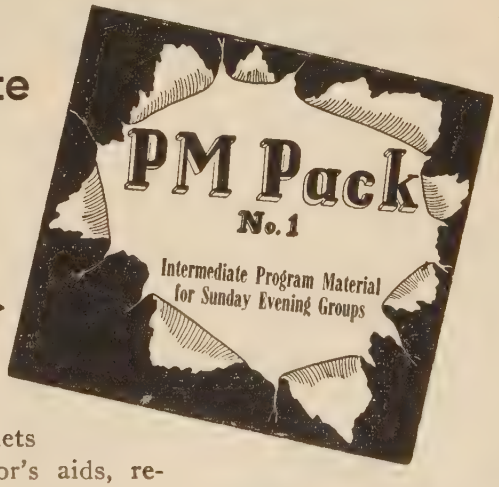

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—Developing Christian higher education in Africa and strengthening it elsewhere.

—Cooperating with the churches of Europe to restore church life and missionary effectiveness.

—Expressing Christian friendliness for foreign students in North America especially through cooperation with the Committee on Friendly Relations among Foreign Students.

—Doing our utmost to increase the Christian influence of North American business personnel in the mission areas where they work.

—Working with related agencies in efforts to apply Christian principles to international relationships.

—Cooperating with private agencies, governments and the United Nations in welfare programs and work for human rights and fundamental freedoms.

Sunday in Congo Villages

DURING a Christian religious service in an out-station village, a parade of non-Christians passed by. The women were half-naked and had white and blue paint spread all over the face and body. They had feathers all around their heads, and wore numerous charms. The men carried guns, spears, and bows and arrows. They were going to a heathen dance and celebration. That is one picture of a Sunday in Congo.

The Christians gathered in native-type church buildings with thatched roofs to hear the teachings of Jesus and to sing the Christian hymns. We observed the Lord's Supper with these Congo Christians. As we prepared to leave the village, one after another said: "It's strengthening to us to have you come and meet with us like this. We want you to do it all the time."

Many Sundays we have visited our churches along the road, trying to strengthen their faith and to help them solve their problems. We can visit only a few like that, for most of the 300 churches in this area are back in the swamps and dense forests where travel is slow and difficult, and there are not enough missionaries.

In one village where I visited with our Christians for the first time, even the Catholics told me how much it meant to have a "white man of the church" with them. The people said, "We'll be sad to see you leave our village; we need you here to teach us." In the Spirit of Christ men's hearts are warmed and opened to goodness.

—WALTER AND SUE CARDWELL.
Bolenge, Congo Belge, Africa.

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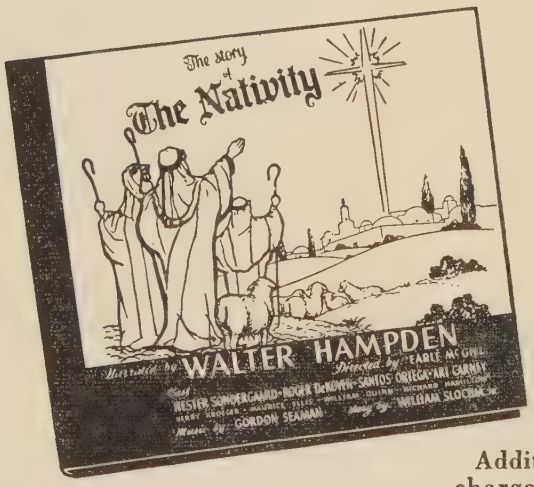

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Improvising in Congo Brings Results and Fun

A GROUP of Congo women, the wives of our head teachers here in Monieka, wanted to learn to knit and they in turn would teach others. First of all, materials were necessary—wool or cotton, and knitting needles.

Mrs. Robin Cobble had some carpet warp which could be used, but no needles were available; so, the women made their own. How, you ask. One woman got two 4-inch nails, and her husband pounded and pounded them until they were a suitable size. She has a pair of knitting needles that are smooth and acceptable. The other women make needles from wood, tapering them down with a knife, then sanding them, not with sandpaper but with a leaf called "nsese" which has a rough surface and serves as their sandpaper. These needles are firm and smooth, and make splendid knitting needles.

At the Tuesday evening class at the home of Mrs. Cobble, we commenced to teach. The first evening or two the results were not too good, for one knows how awkward it is to learn to knit. But one by one they improved, and now five are knitting sunsuits for their children; two have already completed theirs. Another woman is knitting a sweater for her husband.

It is thrilling to see women so anxious to learn. Even the fact that knitting needles were not available, they were not deterred but readily found a solution to that problem. Two of the women now knit as evenly as an experienced knitter, and we are really pleased and proud of the progress they are making in a craft entirely new to them.

Not only do Congo women improvise, but so do missionaries. A few weeks ago I had one of the women in, helping her with her knitting. As she sat down, her arm accidentally knocked a table lamp to the floor and the big china shade crashed into hundreds of pieces. Naturally, she was concerned and I thought that the lamp would have to go minus a shade for the rest of our term as there are no stores in this vicinity stocked with such things as lamp shades! Needless to say, the lamp was unattractive as well as being hard on the eyes without a shade.

I decided to try to make one. But from what, and, too, there was no frame to which a shade could be attached. My husband remedied the frame situation by fashioning one from wire which came around a box from the U. S. A. A long sheet of brown wrapping paper, salvaged from some parcel, was to be the material used for the shade. This was pressed between two sheets of waxed paper so that an oiled appearance was given the wrapping paper. This in turn was pleated and bound at top and bottom with some cretonne and placed on the improvised frame. Result—a lamp shade quite acceptable for the living room.

Another problem arose in this household. Baby Douglas was outgrowing his bed. Mrs. Cobble let me have one which Bobby had already outgrown, but there was no mattress. I ordered one from the United States, but only part of that order was filled, and alas, no mattress. Something had to be done. Natives brought in raffia, which they make, and I put large quantities of this inside a mattress cover. Now Douglas has a comfortable, cool, firm mattress.

It is fun seeing what one can improvise and create from materials on hand or available in the area. Here in Congo one has that opportunity almost daily.

—ALLISON (JAMIE) HENDERSON.
Monieka, Belgian Congo.

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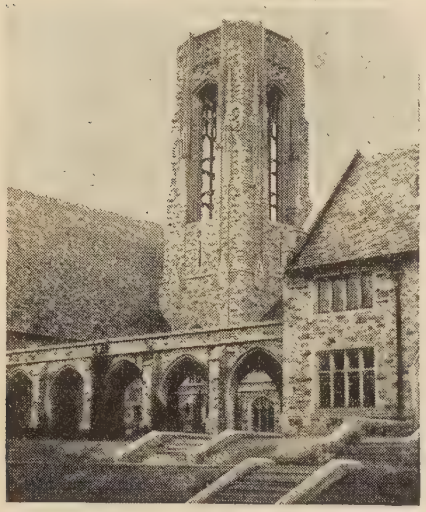

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Women and World Highways

(*Continued from page* 33.)

see that all they have they hold in trust. But there must be a number of large gifts, too, if the financial goal is reached."

The SPIRITUAL LIFE chairman was the last to be called upon. Quietly but very earnestly she spoke. "The Resurgence of Christian Life must begin with me. It must begin with you. Each council member must have her Quiet Hour. We must all pray daily for the Crusade, naming the objectives one by one. We must ask God to use us as he needs us. We must be ready to do what he tells us to do. Only then can power come. Shall we not ask His help just now? Our church can never do this in our own strength."

AND so, there—out of their own cleared vision of the task and their own recognized need for guidance—every woman present uttered an earnest petition to God. Such an outpouring of prayer had never before occurred in the life of that council. Women asked for courage, for strength, for enlightenment, for vision, for will power, for enthusiasm, for the spirit of the Living God to enter into their lives—and the life of their beloved church.

When the last "amen" was said, and the women took their leave, Mary Churchwoman was the last to go. "Bless you for calling this meeting," she said as she bade her hostess goodnight. "I'm so glad I came. I felt His Presence, didn't you?"

Closing the door, Mrs. President dropped to her knees and offered up her own prayer, direct and sincere. "Dear Lord, I thank you. You did help me tonight. These women you have called me to lead have caught the vision and the spirit of the Crusade. Thank you, dear Lord, thank you!"

Books Received

THE WORLD'S GREAT MADONNAS, by Cynthia Pearl Maus. New York. Harper & Brothers. $4.95.

THE HEART OF THE YALE LECTURES, by Batsell Barrett Baxter. New York. The Macmillan Co. $2.50.

CHRISTIANITY TODAY, edited by Henry Smith Leiper. New York. Morehouse-Gorham Co. $5.00.

LAYMEN SPEAKING, by Wallace C. Speers, New York. Association Press. $2.00.

AND YOUR NEIGHBOR—The Social Principles of Jesus and Life Problems. By Edwin Leavitt Clarke. New York. Association Press. Paper, 50 cents.

OR FORFEIT FREEDOM, by Robert Wood Johnson. New York. Doubleday & Company, Inc. $2.50.

HOSEA: GOD'S LOVE FOR ISRAEL, by Charles Lee Feinberg. New York. American Board of Missions to the Jews, Inc. $1.00.

GOD IS MY LANDLORD, by Raymond J. Jeffreys. Chicago. Van Kampen Press. Paper, $1.50.

THE APOSTOLIC FATHERS, of the series, "The Fathers of the Church." A new translation by Francis X. Glimm, Joseph M.-F. Marique, S. J., Gerald G. Walsh. New York. Cima Publishing Co. $3.60.

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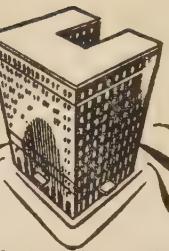

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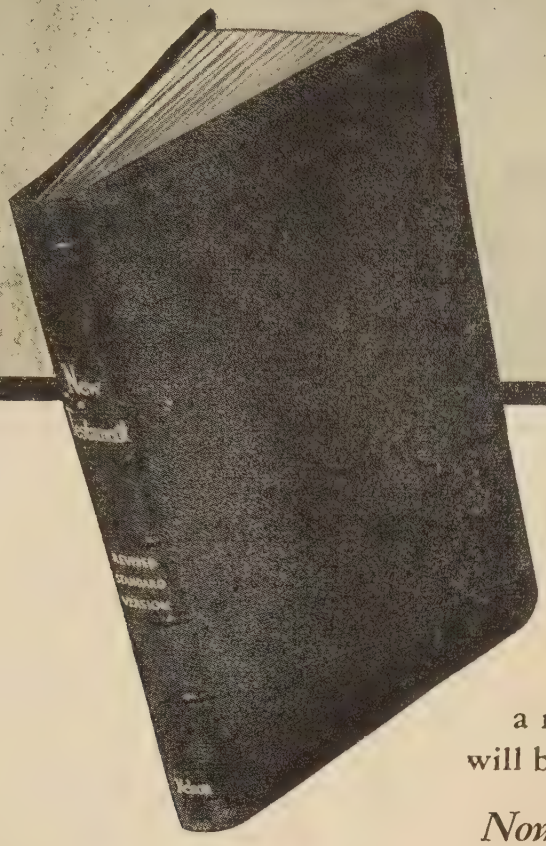

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Book Chat

(*Continued from page* 22.)

mons now, seemingly so moderate in their social emphasis, it is difficult to realize that Robertson was considered a social radical and was probably the first preacher of the "social gospel" in an English-speaking pulpit. A lately published, one-volume edition of Robertson's sermons is available, and the Everyman's Library has three volumes of these sermons, excellently bound and beautifully printed. Thanks to Dr. Blackwood for reviving Robertson!

SERMON publishers make mistakes, I think, in taking out all of the personal and local elements in published sermons. The parish, the times, the circumstances of a sermon are a part of its significance. The sermons of the Acts of the Apostles are all placed and colored by the circumstances. Peter at Pentecost, Stephen at his stoning, Paul at Athens are cases in point. Fortunately, the latest volume of sermons by Hampton Adams, *Ambassador in Chains,* retains much of this local and personal color. Here is a well-educated, consecrated, hard-working pastor and preacher, widely read, extensively traveled, with a modern, well-organized church in a great city, who puts to shame all of the lazy preachers who do not find time to read and write.

Dr. Adams has a clear-cut idea behind each sermon. There is no vagueness about his central idea. His topics help preach the sermon, for they are clear and plainly stated. He brings intelligent observations, interesting human deductions, and wide application of reading to the elaboration of each theme. These sermons are varied, some of them on incidental Christian qualities, some on human personal problems, others on social or theological considerations. They are designed to reach the needs of the people to whom they were preached. This volume refutes absolutely the criticism of much preaching as being unrelated to life. It is pertinent, objective, and thoughtful preaching of a high order.

Books Mentioned on Page 22

THE HEART OF THE YALE LECTURES, by Batsell Barrett Baxter. New York. The Macmillan Co. 332 pp. Price $2.50.

THE SOUL OF FREDERICK W. ROBERTSON, by James R. Blackwood. New York. Harper & Brothers. 201 pp. Price $2.00.

AMBASSADOR IN CHAINS, by Hampton Adams. St. Louis. The Bethany Press. 221 pp. Price $2.00.

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A Hindu's Confession

WE ATTENDED service in the little mud-walled and thatch-roofed church of the village. Representatives of various castes were in the congregation. After the service we asked to be introduced to a high-caste Hindu who was known not to be sympathetic to Christianity. "There is no such man in the village," replied the pastor, "but I'll introduce you to a man who has had trouble with some of the Christians and is, perhaps, the most orthodox Hindu here." He took us to a man with marks upon his forehead which showed him to be a devotee of Vishnu.

"Do you know the Christians of this village?" we asked him.

"Yes, very well."

"What do you think of them?"

"Some of them are very good Christians. I respect them greatly. Others are no better than we Hindus."

"Should they be better?"

"Yes, certainly."

"Why?"

"Because they know the truth and worship God, while we Hindus are still in error, practicing sorcery, obeying the Brahmins, sacrificing animals and worshiping idols and evil spirits."

"You don't seem to believe in Hinduism."

"No, I believe in Christianity. I am going to become a Christian, though I have not told the pastor yet. When I see what Christianity has done for these outcaste people and has begun to do for the criminal tribes, I know it is the religion of the future in these villages."

—UNITED LUTHERAN CHURCH.

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Say the word, "shoes," to most people in this country and they immediately think of a new pair they just bought, or are reminded that they need to get an old pair resoled. . . . In most of Europe the word excites much deeper emotions.

A pastor who toured Finland relates a visit into the home of an engineer and his family. Discussing various topics, including the condition of the country and the lack of everything, he mentioned the word, "shoes." Immediately, the little girl began to cry.

Her mother explained that this was a tender point in her life, because she has no real shoes—only a pair made of cloth with wood bottoms, which she must save for school. This means in Finland, where the weather is rarely warm, that she can never go out to play.

On his next visit the pastor brought some shoes and the gift made the little girl utterly too happy to express herself. Said the minister, Rev. Frank Mengs of Sweden: "This incident has been repeated thousands of times in homes that have received shoes from American church people. If every American could see, as I have, what a pair of shoes means to the life of a child, they would want to sacrifice to send many more pairs."

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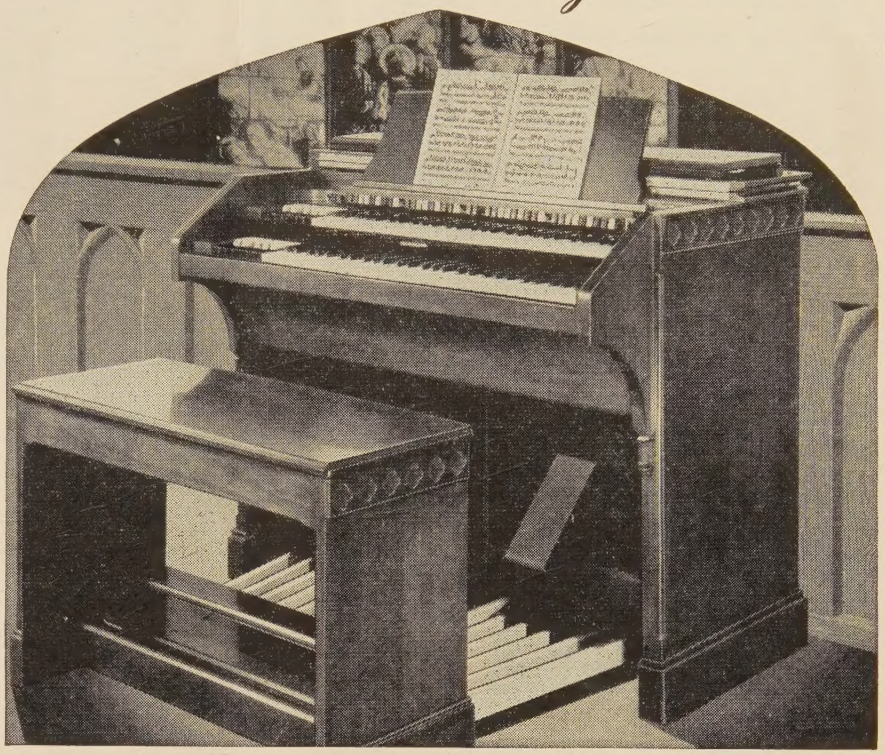

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Churches	$839,580.05	$886,942.70	$176,917.06	$172,047.09
Bible Schools	394,297.38	386,144.31	17,244.87	17,010.12
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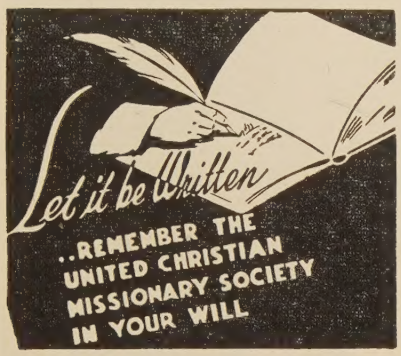
Women's Missionary Societies	276,870.15	254,786.76	9,412.16	11,274.99
Councils	354,362.53	413,257.94	25,820.60	17,429.00
Young Matrons' Missionary Societies	9,913.96	8,820.75	158.29	422.52
Guilds	40,708.34	43,620.52	1,009.28	1,133.35
Circles	4,169.97	3,495.76	283.19	172.00
Triangles	2,495.26	1,669.38	45.00	13.50
Children's Missionary Organizations	2,723.30	3,012.91	417.16	134.66
Unified Youth Groups	34,493.48	38,530.78	3,728.82	1,558.53
Unified Children's Groups	693.55	736.56	162.41	204.54
Individuals	26,035.79	22,881.36	66,602.32	$49,798.17
Grand Totals	$1,993,869.93	$2,069,686.00	$302,731.23	$271,497.27
Missionary Organizations Totals	$726,430.54	$767,931.36	$41,036.91	$32,343.09

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $75,816.06.



I Know a Little Maiden

I know a little maiden
So very, very young,
With cheeks of different color,
Who speaks a different tongue.

Where is this little maiden?
In far-off Hindustän.
She prays for me at evening,
She speaks of me at dawn.

O little India maiden
Across the oceans wide!
I am glad, when you are praying,
To have you on my side!

—Geo. E. Miller.

(To Little Romola Loll, Damoh, India.)

BIBLE BOYS AND GIRLS

Here is something new in a child's book. The stirring experiences of boys and girls of Bible times are made real and vivid.

The author, a mother and a leader in the field of Christian education, knows what interests children. She appreciates the parental desire for books that build Christian character. These intensely interesting stories teach as well as entertain. Each narrative is illustrated with a beautiful full-page Bible picture in brilliant colors. The cover is a tough blue cloth, grained finish. The title is stamped in gold. Sallman's newest painting "Jesus, the Children's Friend" is inset in a debossed panel. **Price $1.50**

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Last Column

The Tale of Jonema

The following is a story told by one of the Belgian Congo traveling evangelists.

"A man named Jonema was about to die. He said to his child: 'Do not come near me because I am talking a palaver. I have a palaver with a certain person and I said to that person that we should not speak again until death. That person died first and now we must settle the matter. . . . I have lost. . . . Call the teacher. Have him pray to God.' When the teacher finished praying the man died. Everyone was amazed and they all thought that maybe it would be better not to speak harsh words here on earth lest they get in trouble when they died."

Do not think of your faults, still less of others'; look for what is good and strong; and try to imitate it. Your faults will drop off, like dead leaves, when their times come.

—Ruskin.

Why I Am a Church Member

Because if nobody belonged to the church, there would be no church; and if the church left town, I would want to leave on the next train.

Because if I share the blessings and privileges of the church, I want to be square enough to have a part in its work.

Because, as the greatest organized force for righteousness in the world, it offers to me a better chance for the real service of humanity the world over than any other institution.

Because while I may not agree with all its ideas of theology, I do believe in its ideals of life.

Because while it may be abstractly possible to live a Christian life outside the church, I know that about 99 out of every 100 Christians are members of the church. I'll take my chances with the 99 rather than the lone one.

—The Church Bell.
Jefferson City, Mo.

Truth

A young boy in the witness box was so much at ease and answering the questions put to him so fluently that the judge was suspicious.

"Did anyone tell you what to say in court before you came here?" he asked.

"Oh, yes, sir," replied the boy.

Counsel for the prosecution was up in arms at once.

"I felt sure this witness had been tampered with," he snapped.

The judge turned to the boy.

"Will you tell me," he said, "who told you what to say?"

"My father, sir," answered the boy. "He said the lawyers would try to get me all tangled up, but if I stuck to the truth I would be quite all right."

The Divine Contradiction

"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor yet hath great wealth."—Proverbs 13:7.

This principle really holds good in the Pension Fund Annuity Program. One gives his money away, but still gets an income from it until he dies.

* * *

A single life annuity gift may be presented by an individual.

* * *

Two people may make an annuity gift—husband and wife, brother and sister, or two sisters or brothers. The rate is determined by the age of the younger. When one passes on, the same annuity is continued to the survivor for life.

* * *

Your Annuity Gift will help others—aged ministers, missionaries, their widows and orphans; and it will help you.

* * *

ANNUITY RATES

50-54	4%
55-59	4½%
60-64	5%
65-69	5½%
70-74	6%
75-79	6½%
80 years and over	7%

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To Pension Fund:

I desire to make an annuity gift of $_____ to help provide the care of aged ministers. I desire also to secure with this gift a life income for myself and wife.

I was born _____ _____ _____
Day Month Year

My wife was born _____ _____ _____
Day Month Year

I understand that all such annuity transactions are confidential.

Yours sincerely,

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_____

STREET ADDRESS _____

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CITY AND STATE _____

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Thanksgiving

November 23, 1947

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